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SEPTEMBER 1921

ESTABLISHED 1910

THE JAPAN MAGAZINE

A Representative Monthly of Things Japanese

Vol. XII

No. V

KINTAI BRIDGE, IWAMI PROVINCE

THE JAPAN MAGAZINE CO., TOKYO, JAPAN

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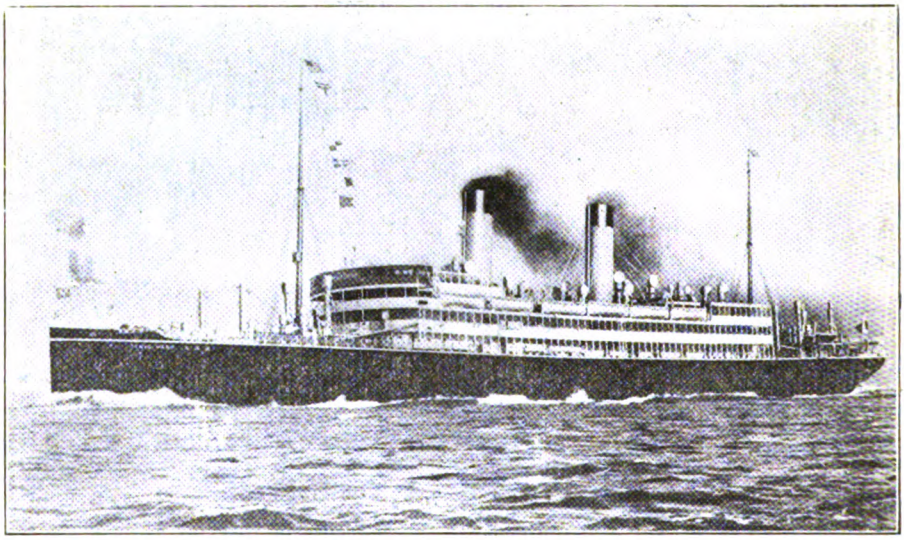

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THE JAPAN MAGAZINE

A REPRESENTATIVE MONTHLY OF THINGS JAPANESE

PROPRIETOR: Shigehiko Miyoshi

EDITOR: T. Wakameda

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SUBSCRIPTIONS:

In the Japanese Empire, (postpaid) per year in advance . . *Yen* 10.00
In Foreign Countries, (postpaid) per year in advance . . . „ 11.00
Single Copy, ... „ 1.00

Foreign subscriptions should be remitted by P. O. or express money order, to The Japan Magazine Co., 6 Itchome Uchisaiwai-cho, Kojimachi-ku, Tokyo, Japan.

AGENTS:

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Kawase Nissindo, Kobe
Kelly & Walsh, Yokohama & Shaghai
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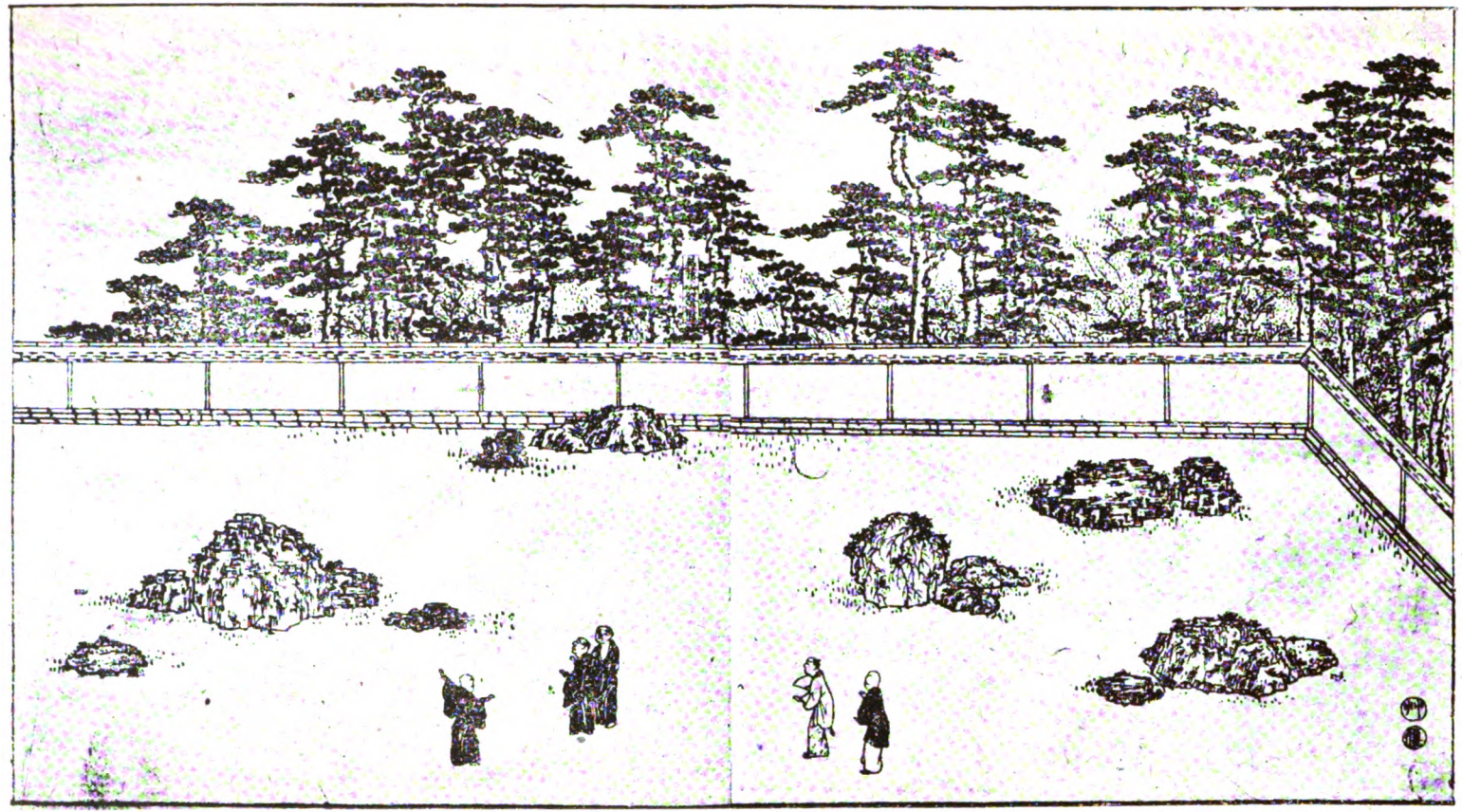

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THE JAPAN MAGAZINE
VOLUME TWELVE OCTOBER, 1921 NUMBER FIVE

BIBLIOGRAPHY OF THE "NOH" DANCE

(*The Sequel of the Fourth Dance*)

By MARK KING

XI

July—"Hanjo" is a drama about a girl named Hanajo who was living with the family of a village headman of Nogami in Mino Province. While she was living there, one spring time, a man named Yoshida who went by the name of "Major-General Yoshida" passed a night in her house on his way to the Eastern provinces from Kyoto City. He fell in love with her and they exchanged fans with each other in token of their engagement. He gave her a fan painted with a picture of the "Moon in the Evening"; and she gave him one with a picture of the "Flower of the Bottle-Gourd"; they exchanged a promise to meet again in the same place before the coming of the autumn, when he was on his homeward journey. After he had departed, she spent much time in looking at the fan given to her by her lover, and she finally became melancholy with love, because she did not hear from him, and shut herself up in her room, and as a consequence, she was forced to leave the house by order of the headman. Poor girl! she was nearly driven mad by grief and wandered in a frantic mood towards Kyoto City in the hope of meeting her lover. When autumn came, he visited her house again, expecting to see her, but she had disappeared and he heard that she had been abandoned by the headman; so he left word for her that she should go to him in Kyoto City if she came back again, and then set out on his journey towards home. Immediately on his return to Kyoto City, he visited the Kamo Shrine of Tadasu-no-Mori and prayed to the god dedicated to Tamayori-Hime, to aid him by returning to him his lost love. His prayer was answered and by good fortune he met her on the grounds of the Shrine, but she had become almost insane and cried out:—"Human nature is fickle and has a double-face just as the fans which we exchanged had two sides. I know that we meet only to part again, but I shall continue to love you, even though we may never meet again." He told her how he had longed for the sight of the fan in her hand, but she refused to give it him because it was her only consolation. He therefore showed her the fan which she had given him in parting, and then they

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exchanged fans again in proof of their betrothal. (The derivation of this drama is from a love story about Pan-Chieh-Yü, a young Chinese lady of good birth beloved by the Emperor Chêng (31 B.C.—7 A.D.) of the Han Dynasty. Afterwards, she fell into disfavor with the Emperor, who deeply loved another beautiful young lady named Chang-Fei-Yen, so she was carried away by jealousy, and composed a bitter poem which carried the meaning: "She once stood high in the Emperor's favor, but now was thrown away like a fan in autumn.") This was written by Séa.....

(Int. No. 1.)

July—"Ikuta-Atsumori" is a drama about Taira-no-Atsumori's love-child named Kōgiku-Maru. One day in the olden times, while the holy priest Hōnen, otherwise called Gen-Kū, was on his way from Kurodani in Kyoto City, to pay homage at the Kamo Shrine of Tadasu-no-Mori he found a baby boy, about two years old, in a wooden box, who had been abandoned by his mother. The priest felt pity for the child, so he took it to his home and treated it kindly. When the baby had become a boy of ten years of age, he was plunged into deep grief by learning that he had no parents and had been an orphan from babyhood. Thereupon the priest, when preaching his usual sermon, gave the congregation a detailed account of the abandoned babe. A young woman then made her appearance from among the audience and introducing herself to the priest informed him that the baby was her own beloved little one named Kōgiku-Maru; she told him further that the baby was a love child of Taira-no-Atsumori, the third son of Taira-no-Tsunemori. Then the boy visited the Kamo Shrine to invoke the gods to help him to meet his father's spirit. Afterwards, he went to the battle-field of Ikuta-no-Mori in Settsu Province as the result of a wonderful vision which was sent to him by the god of the Kamo Shrine. He finally met a young warrior in armour there, and when he announced that his name was "Taira-no-Atsumori," the boy caught him by the sleeve. The warrior related to his son the story of his tragical end at Ikuta-no-Mori as follows:—"The dream of the palmy days of the Taira (or Heike) clan continued for about twenty years, but the clan's fortunes were then descending toward the nadir. The remnants of the clan escaped to Fukuhara in Settsu Province, beyond the reach of the enemy and there they constructed the basis of a plan to restore it to its former prosperity. This place, though limited in area, was impregnable in their estimation; it stretched east and west about six miles, its eastern gate being called 'Ikuta-no-Mori,' and the western gate 'Ichi-no-Tani'; a steep mountain path named Hiyodori-Goye was on the north, and the head-land of Wada was on the south, which jutted out into the sea. On February 7, 1184, however, the last day of the Taira family arrived for it was defeated by the invasion of an enemy of superior force under the command of Noriyori and Yoshitsune. On this occasion, Taira-no-Atsumori, who was then only a young courtier sixteen years old, fought in single combat with the tried warrior Kumagaye-no-Jiro Na-ozane and was at last

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killed by him." After Atsumori's spirit had related to his son the whole story of his violent death, he asked him to have masses read for the repose of his soul, and then disappeared. This was written by Zenhō.....
(Ext. No. 10.)

July—"Matsumushi" is a drama concerning the singing insects referred to in entomology as the "Calytoryphus marmoratus." On a certain bright night in Autumn, a man and his intimate friend were passing along an avenue of pines called the "Pine grove of Abeno" in Settsu Province, when one of them, enraptured by the orchestra of insects singing in the bushes, here and there, followed their music, leaving his friend behind, and made his way into a wilderness covered with a variety of autumnal flowers. As he did not return, his friend after waiting for him for some time, went in search of him and found that he had lost his life in the wildwood. The other thereupon determined to die with the friend of his choice, since he deeply lamented him and regretted that he had departed this world without his "fidus Achates" for a travelling companion. Later on, the spirits of the two men visited a pothouse at Abeno, drawn thither by the singing of the insects in the "Pine grove of Abeno"; and the two drank their cups of saké together in the pothouse as they listened to the music of the Matsumushi. .....(Spl. No. 3.)

July—"Michimori" is a drama of Taira-no-Michimori, the eldest son of Taira-no-Norimori. In the battle of Ikuta-no-Mori which took place on February 7, 1184, Michimori fought in single combat with a warrior named Kimura-no-Gengo Shigeakira, and thereby lost his life. A few years later, a monk who was spending the summer at Nagato Province made it his practice to recite from the Buddhist sacred books every night on the Beach of Naruto in order that the dead of the Taira (or Heike) family might rest in peace. Before proceeding far he came to the story of how this old family was utterly ruined by the successful invasion of their hereditary enemy, the Minamoto (or Genji) family. Nagato is a noted historical place on account of the Taira family, who drowned themselves in the Bay of Dan-no-Ura at Nagato. This Bay was the scene of the last sea-fight between the rival clans of Taira and Minamoto, in which the former was annihilated on March 24th, 1185. In this catastrophe, the boy Emperor Antoku, only 8 years old, was drowned in the sea at Nagato together with the widow Tokiko who held him clasped in her arms. Tokiko was the wife of Taira-no-Kiyomori and was called "Nii-no-Ama." To resume the tale, the spirits of Taira-no-Michimori and a lady of the court named Kozaishō, appeared in answer to the monk's prayers for the dead, and after expressing their gratitude for his service, they told him the story of their death. Kozaishō, who had been married to Taira-no-Michimori, had yearned for her dead lover, and in order that she might not be separated from him any longer had drowned herself in the sea at Naruto. This was written by Séami. .....(Int. No. 15.)

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July—"Sekidera-Komachi" is the dramatized version of the story of an old poetess named Ono-no-Komachi, about one hundred years old. She was the daughter of Ono-Yoshizane, Dewa-no-Kami, and was a most beautiful and famous poetess, taking her place with the six master poets of the Heian (Kyoto) Court Period (794-1192). As she was living in solitude in a humble cottage at Sekidera in Ōmi Province in order to enjoy a quiet life in the declining years of her age, many of the people living near were strangers to her and did not know of her genius for poetry. On the evening of the Festival of the Weaver (or Vega)—the Festival of the Stars—which is held regularly on July 7th (lunar calendar) when the Milky Way is first observed, a monk of the Sekidera temple happened to drop in at Komachi's hermitage at Sekidera accompanied by his young Buddhist disciples. They listened to her discourse on the special excellence of the Japanese ode, and then the monk realized that the old woman was the celebrated poetess Komachi. He therefore took her to the temple to attend the Festival of the Weaver, whereupon Komachi lived over her youth again and danced beautifully. Komachi had been disappointed in love in her early days, having been forsaken by Ōye-no-Koreakira, and so in order to relieve the pangs of her heart she had eagerly studied Japanese odes in the style of Sotōori-Hime, who was the younger sister of the Empress Ingyō and was beloved by the Emperor Inkyō (412-453). Sotōori-Hime was indeed a great poetess, and was known as the "Goddess of Poetry." The Shrine of Tamatsushima-Myojin in the Bay of Waka-no-Ura, in Kii Province, is dedicated to Sotōori-Hime This drama was written by Séami.....(Int. No. 17.)

July—"Tenko" is a drama concerning the Chinese hand-drum, which is supposed to have descended from heaven in the Hou-Han Period (947-950). The plot is as follows:—There was once an aged Chinese couple named Wang Pai and Wang Mu, who lived in the vicinity of the capital city Chin Yang in China. Wang Mu was with child by reason of a dream which she had one night that "a Chinese hand-drum had descended from heaven," and therefore her baby boy was called "T'ien Ku" which means "Heaven's hand-drum." Afterwards the real hand-drum descended from heaven to the old couple, and the heavenly sweetness of its sound struck all listeners with unbounded wonder. This fact came to the knowledge of the Chinese Emperor, and he sent an Imperial messenger to request the couple to make him a present of the hand-drum, and upon their agreeing it was taken to the Palace. But the boy T'ien-Ku was disappointed, and missed it so much that he took it away from the Palace by stealth and hid himself in the mountains. Unfortunately he was captured by a palace attendant who, by the Chinese Emperor's command, had been searching for the boy, and this man threw him into Lake Lü Shui, and then took the hand-drum back to a large Hall called "Yün Lung-Kê" in the Imperial Palace of "A-Fang-Tien." But the hand-drum would not make any sound when beaten. Finally the Emperor summoned the boy's father to the Palace to beat the drum, and when pounded

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by the old man it gave forth a very sweet sound. Thereupon the Emperor was deeply moved by the human intelligence of the hand-drum, which had refused to make any sound on account of the boy's death, and the two lamented the boy's untimely end; as a consequence he was pleased to signify his intention of going to Lake Lü-Shui to mourn for the dead with melodious wind and stringed instruments. The Spirit of the boy then appeared, pleased by the Emperor's flattering condolence, and he beat the hand-drum and danced. This was written by Séami. .....(Int. No. 3.)

July—"Tō-Bō-Saku" is a drama concerning the Chinese hermit named Tung-Fang-So, who was originally a vassal of the Chinese Emperor Wen (179-157 B.C.) but became a hermit by secretly eating three plums from a tree in the garden of the Chinese fairy named Hsi-Wang-Mu which bore fruit only once in 3,000 years. How marvelous! as a result he enjoyed a long life, not dying until he was about 9,000 years old! One year in the beginning of autumn, Tung-Fang-So, who was now a hermit, went to the Chinese Imperial Palace named "Ch'êng Hua Tien," and begged the Emperor to accept a fairy present of the fruit of the plum-tree, the so-called "Elixir of Life," which was cultivated by a fairy, and also to give this fairy permission to pay her respects to him, both of which requests were granted. Shortly afterwards, three blue-birds were seen flying about enveloped in a white cloud which descended from the Western sky, after which the fairy Hsi-Wang-Mu appeared in the air, wearing full court-dress and sitting on a dapper dragon. The fairy then descended into the Imperial garden and was presented with some plums piled up on a beautiful tray by the Chinese Emperor Wen, who was inspired by the fairy's presentation of the marvelous fruit. All the men and women in the Imperial Court danced to the accompaniment of the esoteric music which was heard. Finally when the sun went down, the fairy seated herself on the dragon, and ascending high up into the air, disappeared amongst the clouds. This was written by Zenhō. .....(Ext. No. 8.)

July—"Zenji-Soga" is a drama based on the story of Soga-no-Goro Tokimune (or Hako-ō as he was known in his childhood), who was the younger of the two Soga brothers. At the time when Kawazu-no-Saburō Sukeyasu, the father of the Soga brothers, was murdered by their uncle Kudō Suketsune, Hako-ō was only 3 years old. Although he was the adopted child of Itō-no-Kurō Sukemune, he was intended for a priest by his mother and was therefore sent to Gyōjitsu, a priest of the Kugami temple at Hakone, in Izu Province, to live with him as an acolyte, and was renamed "Kugami-Zenji," a sacred name of the Zen sect. On May 28, 1193, the Soga brothers called their two faithful servants, Oni-ō and Danzaburō, who were also brothers, to their side and instructed them to go back to their mother's home and tell her that they had avenged their father's death by killing their uncle Kudō Suketsune and to take with them a letter and an amulet which belonged to Tokimune, as a mark of their affection and respect; the journey

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to be commenced immediately after they heard that the Soga brothers had accomplished their glorious deed. In the dead of night, it being dark and rainy, the brothers attacked Ide's encampment on the hunting ground named "Fuji-no-Susono" in Sagami Province, where they found Kudō Suketsune, Ohtonai, and two beautiful harlots, all in a drunken sleep quite unconscious of the impending attack. After they had killed Suketsune, the elder brother Sukenari was unfortunately also killed by Nitan-no-Shirō Tadatsune, but the younger brother Tokimune, "Kugami-Zenji," escaped from the scene to the Kugami temple where he lighted a holy fire as an invocation. Soon after, Itō-no-Kurō Sukemune, the adopted father of Tokimune, advanced on the Kugami temple, accompanied by many warriors in order to arrest Tokimune under the orders of the Kamakura Shogun Minamoto Yoritomo. Tokimune struggled fiercely with Hikida-no-Kosaburō in the temple and succeeded in cutting him deeply in the shoulder, after which he fought desperately with Kano-no-Genroku and another young warrior, but at last was captured by his enemies and taken as a prisoner to the Shogun at Kamakura in Sagami Province. .....(Ext. No. 6.)

(To be Continued)

THE EVENING-GLORY

Yugaö ya

Satoru ni kururu

Shiroki hana.

—*Taigi*

The evening-glory,—
So white and bright,
While all around
Is growing dark!

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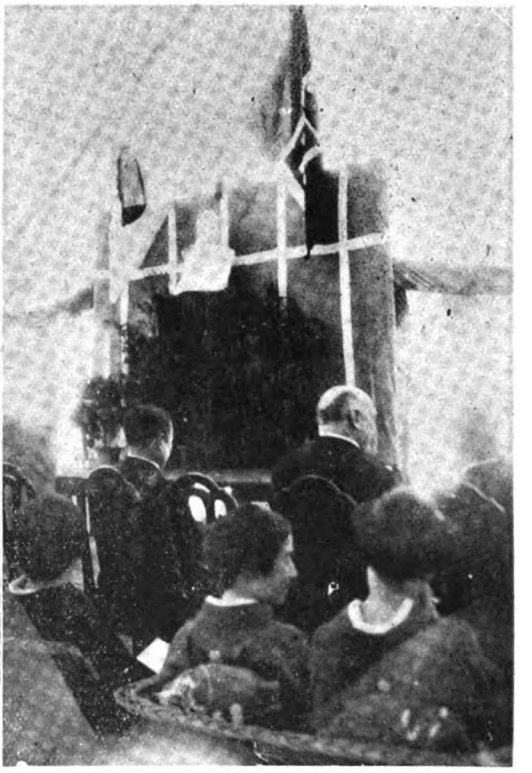
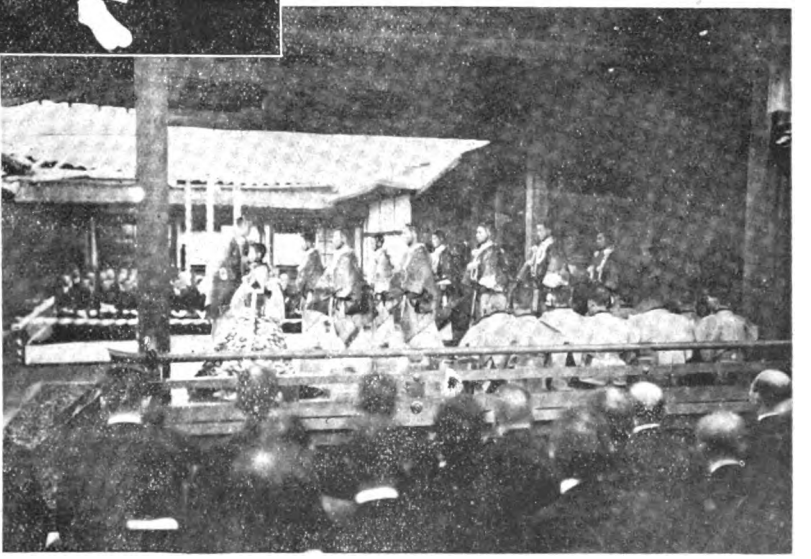


DANTE ANNIVERSARY CELEBRATION

"NOH" DRAMA PRESENTED BEFORE THE CROWN PRINCE AT THE PEERS' CLUB



"NOH" DRAMA STAGED AT PEERS' CLUB

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AINU WOMAN AND CHILD

A MODERN YOUNG AINU WOMAN (Eyes Show Japanese Blood)

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THE AINU AND THEIR FOLK-LORE

By J. BATCHELOR, D.D., F.R.G.S.

III

Women and Tattooing

MANY of the younger women and the children bear a striking resemblance to the gypsies one sometimes sees in England and Spain. I have also heard it remarked that the young boys and girls are very like Arab children, which is quite true. The women, from their teens upward, are fond of adorning their ears with large white-metal rings, and their necks with beads, great and small. When ear-rings are not procurable they put pieces of red cloth, obtained from the Japanese, in their ears; some of them even tie red cloth to their ear-rings.

Tattooing of the lips, hands, arms, and, in some districts, the forehead, was an old custom among the Ainu women, but it is now gradually dying out. The children are now seldom tattooed. It is done by cutting as among the Melanesians and not by pricking as among the Japanese.

It is an absurd habit like that of the old Japanese blacking their teeth and does not add to the beauty of the people. The tattoo is of a bluish-black colour, and the process of getting it in both simple and painful. It is accomplished in this way: Some birch ash bark is taken and put into a pan to soak. Next a fire is made and an iron pot hung over it. After this some more bark is brought and burnt under the pot till the bottom is well blackened. When this has been throughly done, a women takes a sharp knife, cuts a few gashes into the part to be tattooed, then takes some of the soot from the pot on her finger and rubs it well in. She next takes a piece of cloth, dips it into the decoction in the pot, and with it washes the part operated upon. In children the center of the upper lip receives the first touches, then the lower lip, and so on alternately till the tattoo reaches almost from ear to ear.

It has been said by some that the Ainu learned to tattoo themselves through seeing the women of the ancient pit-dwellers, who were so tattooed. They thought it very beautiful, and thus imitated them for the sake of ornamentation. But this explanation is not generally received. Indeed, the following legend bearing on this very point was given me against the theory.

"The pit-dwellers were a very little people, and were not tattooed at all. The Ainu made war upon them, and took many of their women prisoners. When they brought them home they tattooed them in the same way as their own wives were tattooed, so as to distinguish them from others of that race. All the smaller Ainu are descended from these women."

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A better legend concerning the origin of this custom runs thus: "When the divine *Aiona* and his sister came down from heaven the latter person was tattooed, and before her departure hence she introduced the custom among the Ainu women." This is a short legend, to be sure; but it is quite enough to satisfy the Ainu, though to us it may be a simple begging of the question.

The reason given by some for tattooing is contained in the following lore:

"There is a good deal of bad blood in women which must be taken out. Tattooing was therefore introduced, and is still kept up, as a means of letting the blood escape, and thus keeping the body strong."

Upon inquiring why the tattoo should be placed on the mouth and arms rather than elsewhere, I was informed, to quote the legend bearing on this point, that, "The tattoo marks are placed especially upon the lips and arms, because they are the most conspicuous parts of the body. They are put there in order to frighten away the demon of disease. Now the wives of the heavenly deities are every one of them thus tattooed, so that when the demons come, and find that the Ainu women are marked in the same way, they mistake them for goddesses, and forthwith flee away."

That the people really imagine tattooing drives away disease and strengthens the body by letting out bad blood, the following lore places beyond all doubt:

"When the eyes of old women are growing dim and they are becoming blind, they should re-tattoo their mouths and hands, that they may see better. This custom is called by the name *pash-ka-oingara i.e.*, "looking over the tattoo." I am well acquainted with one old lady who actually tattoos herself quite frequently, in order to strengthen her eyesight.

Another piece of lore says: "Should contagious disease strike a village, all the women should tattoo onea nother, to drive the demon away." This custom is called *upash-hura-rakkare i.e.*, "making each other smell of tattoo."

I have often tried to get this custom done away with, but have found the people too much given to the superstitions connected with it to accomplish much. Still, something has been done, and the people are beginning to see the uselessness as well as the barbarity of it. The old women are, as a rule, very careful to teach their grand-daughters so that they may be afraid to discontinue the custom. Their method of intimidation takes the form of a legend, and runs thus:—

"The divine sister, the sister *Aiona*, has taught us that if any woman marries a man without first being tattooed in a proper manner, she commits a great sin, and when she dies will go straight to Gehenna. Upon arrival there, the demons will take very large knives, and do all the tattooing at one sitting."

This frightens the girl very much indeed, for tattooing is a painful process.

It is not the women only who insist on having the girls tattooed, for the men also have entered into the conspiracy. The verdict of these wiseacres is this:— "Untattooed married women may not take part in any feast, for to do so would be dishonouring to gods and men alike. Indeed, it would bring down the wrath of heaven upon both them and all the assembled guests."

What then, it may be asked, is likely to be the significance of this custom? I am quite convinced in my own mind that it means neither more nor less than

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taboo, or prohibition, though the Ainu appear to have lost this idea now. I have on various occasions been called upon to arrange marriages for the people, and whenever things have been properly settled I have noticed that the bride goes and finishes her tattoo round the lips, which is never completed till one has been really betrothed; and when the tattoo is finished all men know that she is either a betrothed or married woman. She is, indeed, "set apart" for some particular man—she is engaged; nay, really married. Her tattooed mouth must now speak only for her husband, and her tattooed hands and arms must henceforth work for him alone.

It is curious to remark in connection with tattooing that the Ainu fancy they can see tattoo marks on frogs resembling those made on the women. The following legend concerning the origin of these creatures is peculiar, to say the least, for it tells us that their first parent was neither more nor less than a woman who was cursed by God, and her bodily form changed on account of her great wickedness.

He metamorphosed her as a punishment, and her human spirit was turned into that of a demon. All that was left to show that it had once been a woman, were very slight traces of tattoo marks, which may still be seen, if one will take the trouble to look carefully on the legs of the frog.

THE LEGEND

In ancient times there was a man and a woman who became husband and wife. After the first few months they did not get on well together, because the woman was discovered to be a bad character, and proved undutiful to her husband. She was also disobedient to her parents, and in the end bewitched them so that they both died. In course of time she married no less than six husbands, every one of whom she soon killed. God observed all this, and was very angry with her, so that He punished her by turning her into a frog, and throwing her far away into a marsh. At the time He said to her: "O thou wicked woman, I indeed made thee good in the beginning, but thou hast lived an abominable and iniquitous life; thou hast not only slain thy father and mother and husband, but others besides. I am therefore now going to turn thee into a frog; thou shalt henceforth live in the marshes, lakes, and ponds, and thou shalt become a fiend. Thou shalt spawn young frogs, and hop about amid the slime of the most filthy places. If thou dost venture into the dwellings of men they will without more ado knock thee on the head, and throw thy dead carcase away."

So spake God. And this then is a true account of the origin of frogs; any person will find, if he examines them closely, that their feet are slightly tattooed, like the fingers of a woman. It is because a woman was the ancestor of these creatures that they have the marks of the tattoo left. Now there are some people who think that frogs are divine; but they are not so in reality, but are demons, and something akin to ghosts. Yet, as they were once human, and followed the customs of men and women, they still go to the Japanese of the main island every winter and do their marketing, and when they return eat, drink, and make merry in their dwelling-places. This is the noise one hears in the spring when they cry, "*Ooat ooat.*"

There is another curious matter connected with frogs which it will not be out of place to mention while on this subject. It has to do with their names and derivation. The legend runs thus:—

Frogs are called by three names—*to-orunbe*, *oki-orunbe*, and *uimam yapte utara*. Their true name, however, is *tereke-ibe*, though some people call them *otereke-ibe*. They are also called *ooat*, *ooat*; this is because the noise they make when croaking sounds as though they

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were saying *ooat, ooat.* The name *to-orunbe*, that is "creatures of the lake," was given them because they are often found inhabiting lakes and ponds. They are called *oki-orunbe*, that is, "creatures of the reeds," because they are also found living in marshes among the reeds. And they are called *uiman yapte utara*, that is, "persons who come from trading," because they all migrate to Japan out of the cold in winter, and do not come back to Ainu-land, which is their native place, till after the snow has gone and the spring is well advanced. When they do return, however, they are always careful to bring back with them a supply of *sake* and rice, and they croak most when they are eating, drinking, and making merry. They are called *tereke-ibe* and *otereke-ibe* because they eat as they hop along, for these words mean "jump and eat."

No doubt the foregoing folk-lore, like all fairy tales and myths, is curious and fanciful. But in a cold climate such as that of Yezo the croak of the frog is not heard at all during the winter months, so that among the Ainu the idea of their going away to warmer climes during a cold, snowy season is a very easy, and for them fully satisfactory way of accounting for the absence of their cry. Of course, as they are able to live in both dry and wet places, the sea need form no obstacle in the way of migration. The name given them, 'jump and eat,' is also very reasonable, seeing that frogs do jump after and catch flies and insects for food. That they are in the habit of trading and eating rice and drinking *sake* is certainly to be put down to fancy but it is nevertheless interesting.

The common house sparrow is also connected with Ainu folk-lore respecting tattooing. Thus, this bird is called "the little bird which eats millet," and the tale given later explains this to be so, because he feeds chiefly upon the millet which bounces out of the mortars when being pounded for kitchen use. The little spot of dark brown at the base of the upper bill is supposed to be tattoo, and it is small because the original birds had not sufficient time to finish their toilette before going to bid adieu to the Creator, who having accomplished the work of creation was now about to leave the world for His home in heaven above. Although the sparrow's head together with the feathers is worshipped when he is killed, and *inao* are offered him, yet he is not kept as a charm. His flesh also is eaten, but not from any religious motive and only because it is said to be of good flavour.

The Legend

When God had finished the work of creation He made the sparrow, and placed him on the earth. Whenever the people pound their millet he comes and gathers up that which is spattered over the sides of the mortar, and eats it. This is why he is called "the little bird which eats millet." Now, when God had finished making the world and was about to return to heaven, all the birds determined to make Him a farewell feast. But the sparrows were out tattooing themselves. However, as the time fixed had arrived, the birds and bears and all other creatures met early in the morning and set out to say good-bye. The sparrows, hearing much ado, enquired what it all meant, and upon learning the cause left off their tattooing before it was finished, and went with the rest for there was no time to lose. Therefore, as may be seen even at the present day, the sides of the mouth were not touched, and only a small part of the upper beak was tattooed. The ancients tell us this, and say that whenever a sparrow is killed, his flesh must be eaten and his spirit sent away with *inao*.

There is another piece of folk-lore about the sparrow, which as this bird is now in evidence, may perhaps be brought forward here, and thus save

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further reference later on when other birds are being discussed. It is about the sparrows' feast and the death of a crow.

Once upon a time a little sparrow threshed out some millet, placed it in six tubs, and set it by the east window to ferment. After a few days the gods earnestly desired to partake thereof. The scent of the brew filled the whole house. When it had been strained and the time appointed for the drinking feast had arrived, a great multitude of gods were brought in, and the feast was well furnished with guests. There were eagles and jays, crows and water-ousels, fishhawks, ravens and other kinds of birds. All rejoiced much over the delicious wine. While they were drinking, the jay stood up and danced before the company. He went out of the house and when he returned he had an acorn in his beak which he dropped into the wine vessel. This improved the wine greatly, and the gods were delighted. After this the raven danced. He also went out, but when he returned he had a piece of dirt in his beak, which he brought and also dropped into the vessel containing the wine. This spoilt the contents and caused a great uproar to arise. It really seemed as though the poor raven would be torn to pieces. The guests, therefore, went out and called the woodpecker, and asked him to come in and mediate. But he said, "O sparrows, you made wine, but you did not invite me to your feast. I will not therefore come to help even though the quarrel be so great." After this they sent for the snipe; but he returned the same answer. As no one could be found willing to act as mediator, the poor raven was killed."

But to return. A few years ago an old Ainu woman informed me that the ancient name for the tattoo marks was *Anchi-piri*. This word means 'flint' or 'black stone wounds,' which term shows it formerly to have been done with a stone knife. I was talking to an old woman a few days ago, who told me that her tattoo was done with a Japanese razor. They are becoming ashamed of it now, and more than one young woman has come and asked me to remove the marks. But this cannot be done, I am sorry to say.

AFTER THE STORM

Rai harete

Ichiju no yūhi

Semi no koye.

—*Shiki*

The thunderstorm has passed, and on a tree bathed in the bright beams of the setting sun, cicadas are singing.

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THE JAPAN INSTITUTE—EIGHTH ANNUAL EXHIBITION

By F. YAMAZAKI

IN order to precede the popular autumn exhibit annually held in November, this Institute opened its doors early, from Sept. 1–28, in Takenodai, Uyeno Park.

A striking change was made this year, and this was the complete separation of Western-style from Oriental-style pictures. So at first one had a sense of loss, in entering the exhibit rooms, but this was more than compensated for by the increase in unity and effectiveness. There was not as heretofore that slight sense of antagonism between the two exhibits but only a self-respecting calm. The hopeful feature of the change was the genuine stimulus and inspiration western style painting received from the separation. Although the introduction of novelties has been one of the characteristics of this Institute in past years, this time no exhibit of special insolence was flaunted in the face of beholders. Indeed there seemed rather to be a return to the past in the themes, materials and methods chosen. One of those who showed this tendency in a marked degree was Kanzan Shimomura, a leading exhibitor of the Institute. His triple kakemono had for its subject Kusunoki Masashige, the Japanese loyalist, who, in ancient armor and with a few retainers, is shown looking up towards Mt. Kasagi, where the palace of the Emperor Godaigo was situated. Kusunoki was one of Godaigo's most loyal knights and the subject gives a good opportunity for the faithful delineation of ancient armor and for technical skill in painting the trees on Mt. Kasagi. Hence those who admire the method of the past will take great delight in this picture but modern minds will be left with a sense of dissatisfaction. There is nothing to arouse present-day emotions, as the appeal is to the sentiment of a past age. Taikan Yokoyama, a second leader of this school of painters, exhibited four pieces, viz., "The Road to Mt. Atago," "Autumn on Tungting Lake," Red Lotus Flowers," and "Lao-tsze." Mt. Atago, southwest of Kyoto, is shown in the view of a lonely road covered with fallen leaves. The lake scene represents the famous Tungting lake in south China—a monochrome of satisfying beauty. "Red Lotus Flowers" is a study of the lotus and the heron such as was popular with the Kano school of art, but is here made use of for decorative purposes and well illustrates

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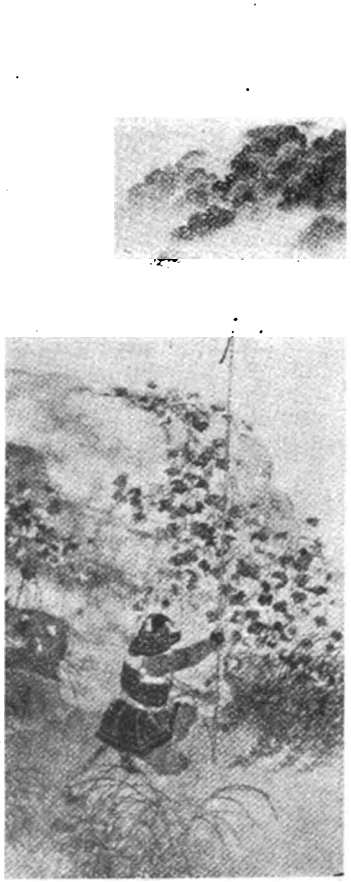
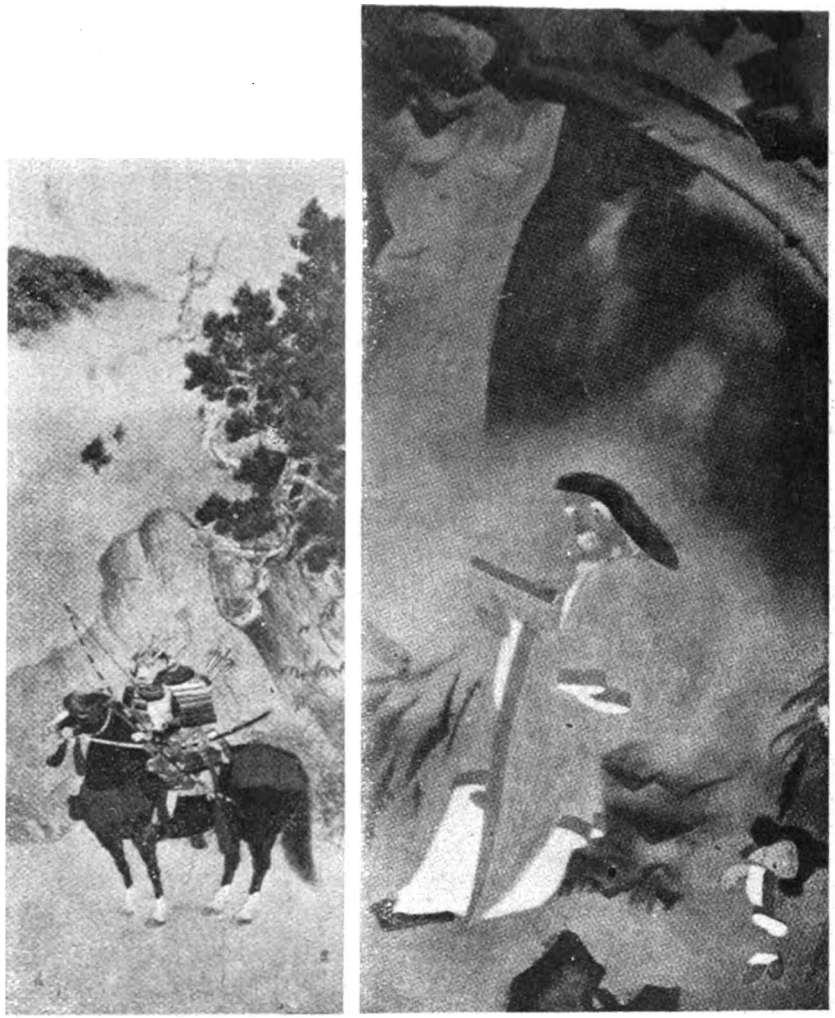


"KUSUNOKI MASASHIGE," By KANZAN SHIMOMURA



"LAO-TSZE," By TAIKAN YOKOYAMA

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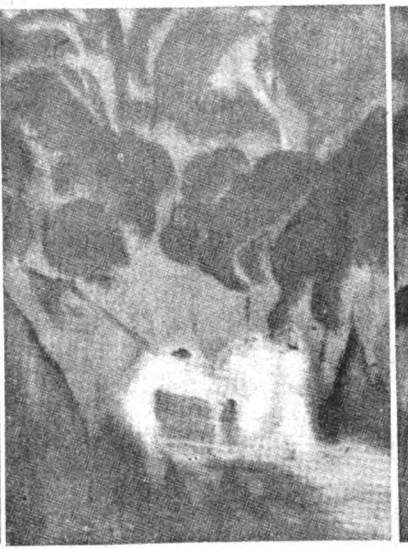
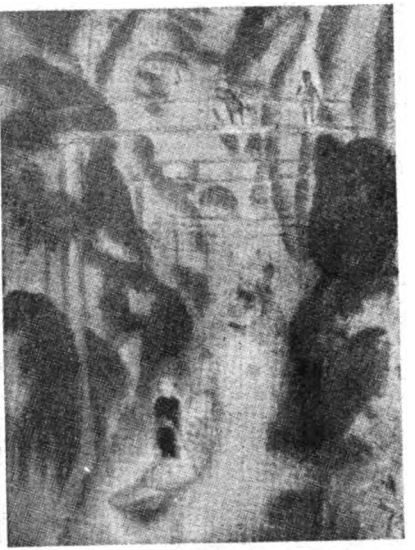
"WOMEN REAPING WHEAT,"
BY KANPA ASAI

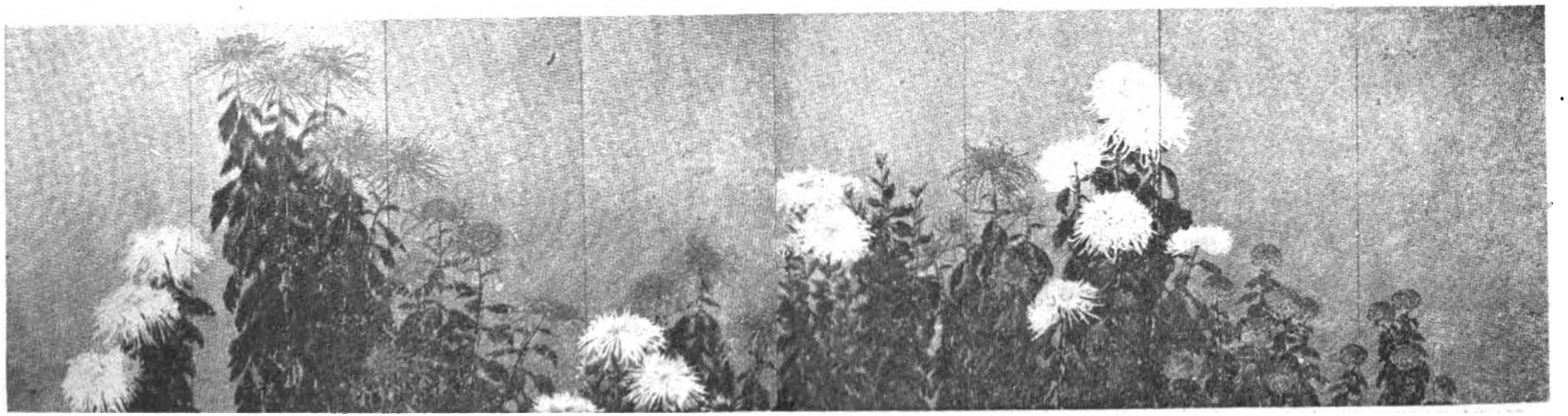
"GREEN PADDY FIELDS,"
BY CHIKAME OGAWA



"A MOUNTAIN PATH,"
BY KOICHIRO KONDO



VIEW OF "ITAKO,"



"CHRYSANTHEMUMS," BY GYOSHU HAYAMI

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the artist's clever brush strokes. These three are not recognized as showing any notable advance upon Taikan's former work. But "Lao-tsze" is apart from the rest, in its exquisite grace and the masterly handling of the theme. Lao-tsze, the ancient Chinese sage, a negative Epicurean in philosophy, sought rest and peace by escaping from this trouble-cursed world. The sage is sitting upon a wonderful rock, in a quiet recess of his mountainous retreat, reading. His forehead is broad, his nose rotund, his beard snowy white and his face quite singular in appearance, but the expression is gentle and gives the impression of a large-minded, generous, amiable personality. A beautiful youth, his attendant, has fallen asleep beside him, the innocent face contrasting with that of the aged Lao-tsze in an interesting way.

Gyoshū Hayami, the young artist who exhibited "A Dancing Girl of Kyoto" last year, a picture designed to express subjective sentiment by means of an accurate drawing from life, this year has given us "Chrysanthemums." These were arranged on a four-paneled folding screen, which was intended for decorative purposes. so there were no peculiarities to invite criticism or arouse antagonism. His picture of last year caused strong antipathy, as it was an extreme example of degeneration in art, but this year's work was altogether pleasing and disarmed the former critics.

Originally Japanese art canons ruled the subject to be of first importance and the accurate delineation of the objective features as relatively unimportant; hence sketching from nature was not highly esteemed, and Japanese drawing heretofore usually disregarded the laws of light and rules of perspective. Our younger artists, such as Gyoshū Hayami, are painting from nature faithfully now and are forming a new school. Subjective values are not ignored but are represented in accurate drawings from life. Farther than this some innovators would go, and would imitate the excellences of Greek art in Japanese paintings, even though the effort to do so involves pain and agony. The sketch "Chrysanthenums" shows the progress made by this school. The detailed and faithful drawing of the petals, and the attempt to preserve the exquisite grace and modesty of the flower while accurately portraying the leaves are characteristic.

Kokei Kobayashi, an artist with the same tendency, presented "Poppies." It shows a bush composed of numerous stalks of poppies, on which the red and white flowers are just opening. The soft stalks, the smooth slender leaves and charming petals,—all are quietly detailed. There is here no trace of struggle or painful effort to achieve as in the paintings of Hayami. The artist well illustrates his theory, viz., that all can be done by brush strokes better than by argument. His picture convinces us by its silent but effective witness to this truth. Invective and arrogant assertion are out of place in connection with this masterpiece, which sheds forth a glory all about and is one of the precious treasures of the exhibit.

Seiki Komoda, a painter with ideals like those of Hayami, presented "Ezumi Harbor of Izumo." Ezumi harbor faces the sea of Japan. Distant mountains surrounding the bay are seen, while in the foreground are the quiet houses of the town with their copper-colored tiles, as they appear on a gloomy, cloudy day. The picture is successful as a faithful attempt to copy nature. It shows delicacy

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in its sincere presentation of the scene, its simple but refined taste, its thoughtful point of view. If an oil painting, a blur of color would have served to represent grass, for example, while our artist has painted each blade with a fine brush. Can we compete with oil paintings if we use Japanese materials, I am querying. Several paintings by Koichiro Kondo show the process through which Japanese art is passing in taking on some features of Western technique. He is one among many who wish to secure the advantages of oil painting, but are loath to abandon the unique beauties of Japanese art. "Hachirogata" (inlet) is worthy of notice. It represents dawn on an island in a lake. Kondo shows cleverness in the western style and especially in his use of verdigris and ultramarine.

"Yugyo," or "Fishes at Play," is exhibited by Seison Mayeda. It shows a large school of fish of different species gracefully gliding over the leaves of a folding screen. In delineating the fish, the artist skillfully represents the swift motion of tails and fins by the few but telling strokes of his clever brush. The fish moving in one direction over a wide space obliquely across a screen is a notable conception for a decorative work of art. While it is well done it seems to us somewhat lacking in vivacity.

In this Institute's annual exhibit there is usually one or more examples of painted scrolls. Among the most excellent of the exhibits of this year is "Stories of Transmigrations," by Gakuryo Nakamura. The scenes are taken from the Heike Monogatari (historical narratives concerning the Taira family) and are six in number viz., (1) "The Pleasures of Life," (2) "A Scene of Carnage," (3) "Nightmares," (4) "The Fall of the Taira," (5) "Vain Wrath" and (6) "A Solitary Light." The Taira, once so prosperous, are shown in the days of their downfall. In the third scene, "Nightmares," the Heike suffer qualms of conscience as a judgment for their tyrannical deeds. Later when assailed by the Minamoto family, though they tried to get away in the elaborate ox-carts used by the nobility, they were unable to escape, as they had no friends and no army to protect them; their carts were broken and stray arrows often hit them. This is the fourth scene, "The Fall of the Taira," and it gives us a lively appreciation of the sanguinary aspect of war.

The fifth scene entited "The Folly of Anger" shows a tonsured monk seeking enlightenment in a hermitage in a desolate and lonely country. He cannot forget past glory and nurses his wrath against the Minamoto family, whose actions have left deep and painful impressions on mind and heart. But though it is hard to put aside his resentment, gradually a more resigned spirit leads him to the light of Buddha, in which he learns that all things are the results of past actions and cannot be changed. So he decides to spend the later years of his life in meditation and prayer, by the grace of Buddha. This is the last scene, entitled "The Solitary Light." In these paintings the methods of the Tosa school of art are seen. Vignettes soften the tone the comparatively light lines are used. At first the stage setting is gay and bright, later the colors are the flaming red of fire and sunset glow. The final scenes are dull and dark and the last gives a lineal illustration of "Vain is the wrath of man."

"Seven Views of Kiang Nang" is a painting by Koka Yamamura, somewhat

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labored in execution, but an excellent example of the painted scroll. It is intended to show the curious aspects of the Yang-tse-kiang in its southern course. The use of very deep coloring to represent Chinese life bears a resemblance to the tones of some modern French pictures.

"An Evening in Shin-Shun" depicts exceedingly well the atmosphere in certain gay circles in China. A man is drinking with a Chinese woman of loose morals in a typical Chinese restaurant at night. The style and coloring are such as we rarely see in Japanese paintings, but if we should undertake to speak frankly we may say there is a somewhat disagreeable taste left by this conscientious attempt to picture Chinese life—a curiously persistent unpleasant odor clinging about the work.

"Kasho," of Ryushi Kawabata, is a decorative presentation in Buddhist style of old Japanese legendary history. The story runs thus: Yamatotakeru-no-mikoto was attacked in the wilds of Yaizu by the eastern barbarians, who set the grass on fire in four directions with the Prince left in the center. When the Prince had drawn out his sword, cut the grass and set a back fire, suddenly the wind shifted and his enemies were defeated and fled. There is no doubt but that this picture was suggested by the Akafudo of Myo-oin, Mt. Koya, Kii province, probably the work of Saint Chishō (a Shingon abbot). Akafudo was reverenced as the fire protecting god of the temple, but since the picture has been open to the public, it has been recognized also as a valuable work of art. Red Akala, the fire god, is in the center with two children, one on each side. All admire the force in the simple lines. Prince Yamatotakeru is presented in a dignified posture rebuking the fire and we are strongly reminded of Akafudo but the line drawing in the modern work is weak and this detracts from the force of the painting. The limbs also appear unbalanced, perhaps because an attempt was made to avoid the identical posture of "Red Akala." Thus by sacrificing vigor, the main object of the work was not attained.

"Burning the Gods of Bad Luck before the Spring Thaw" is a very striking piece of work by Saburo Sakae, who has been at great pains to present a snow scene from the north. In the background are snowy mountain peaks and snow covered houses in the dusky twilight, while in the foreground a circle of villagers quaintly dressed is watching a column of smoke and vivid flame rising from a wood fire to heaven. They are celebrating the old custom of burning out the unlucky gods, just before the hopeful spring is opening, after being wearied of the long cold winter. The theme is remarkable but the representation lacks force.

"Women Reaping the Wheat Harvest," by Kanpa Asai, is a careful study of typical farm lassies in the wheat field. Potato blossoms are seen in the adjoining field. The wheat is not strikingly natural.

"Green Paddy Fields," by Chikame Ogawa, is of unusual interest as it is drawn like a bird's eye view.

"The Echo Ravine" by Usen Ogawa, shows a monkey like hermit in a retired nook, shouting in play. It is unusually subtle and original. The artist appears to be one of the humorous cartoonists of the day.

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SCULPTURE AND WOOD CARVING

The characteristics of this exhibit is the small size of the statues and their portability as well as adaptability for decorative uses. It shows that they are regarded as suitable for home life and as natural ornaments of the ordinary homes, just like the furniture.

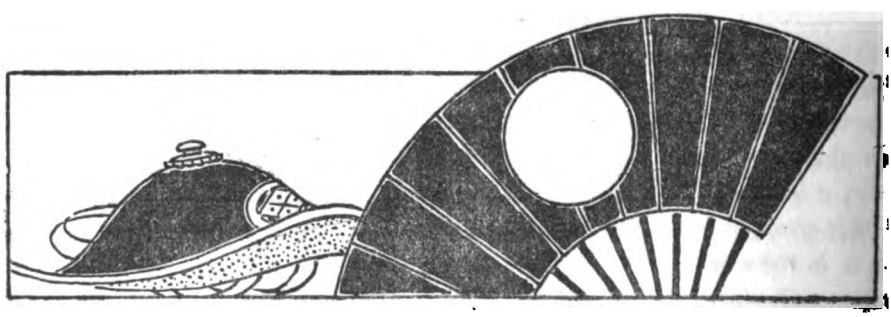
"Resisting the Devils" (wood carving) is the work of Denchu Hiragushi and one of the best exhibits in the hall Copying the form of "Makurahonzon" an image in a temple of Koya San, the artist made a small shrine with three pieces of wood. On the inside are figures in bas and haut relief, not three images of Sakya as in the model, but a scene from Sakya's life before he had attained enlightenment and deliverance from earthly temptations. It seems based on a wall picture in a temple of India. Sakya is in the centre, resisting the blandishments of three young women, while from both sides a host of ugly little demons are urging him to sin. Such a legend is well suited to this medium. The grain of the wood is effective and the work excellently well done. The only weak point is that Sakya's face is not so noble and dignified as it should be.

"A Bull" by Kumiyo Kawakami is a fine piece of wood carving. The two front legs are in position while one of the hind legs is thrown out, thus relieving the monotony. The grain of the wood is effectively utilized.

"Before the Mirror" is a clever piece of copper casting in which a nude woman is bending before a mirror, one hand on her hair and one on her breast. The artist is fond of appealing to the senses and this is an excellent example of his skill.

"Prince Susano," is a wood carving by Goro Kimura. It is a mythological subject and shows how Prince Susano rescued Princess Inada who was threatened by a huge serpent on the upper part of the Hino River. Princess Inada with her delicate feasures, is leaning on the broad-chested Prince who looks majestic and virile. This is in colors. Its artistic merit is slight as it is almost as much of a toy or a comic picture as a work of art.

On the whole the Institute started by extreme radicals in art seems to be growing conservative. There are no sensational exhibits, neither are there any masterpieces. Sound but languishing is the tone.



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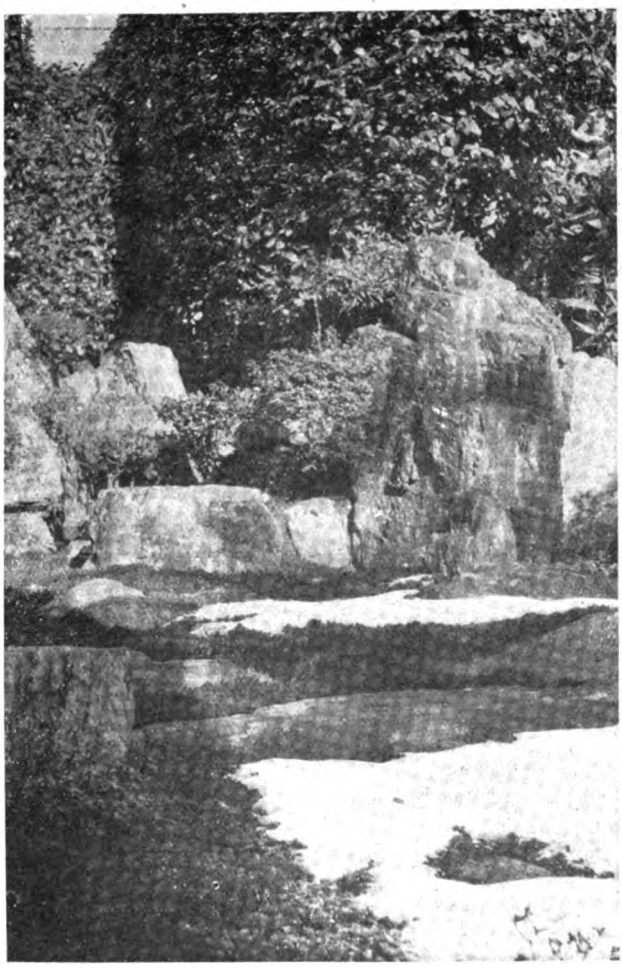
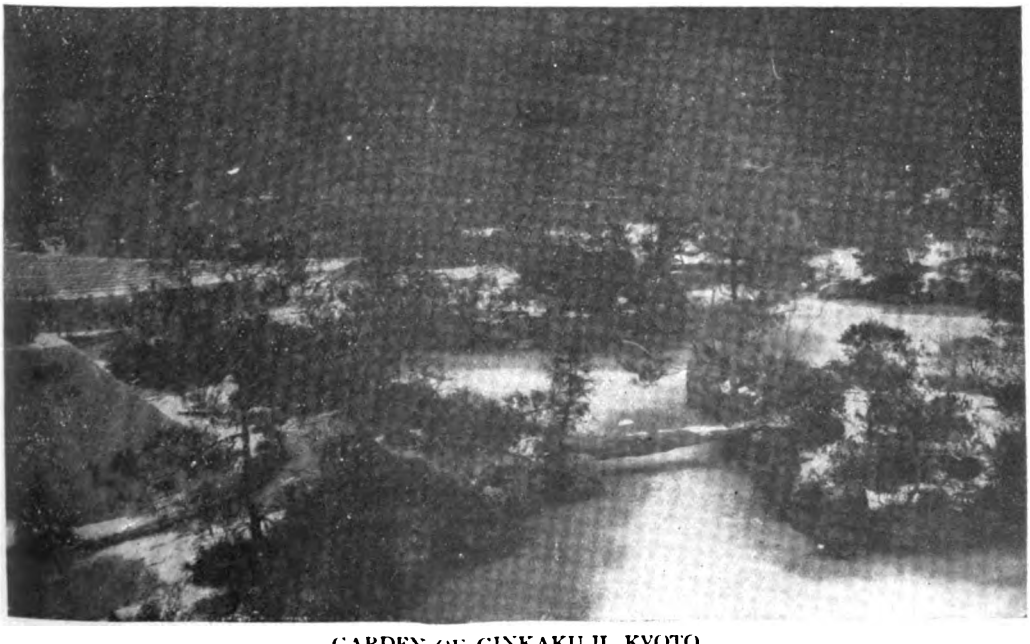


GARDEN OF DAISEN-IN, KYOTO



GARDEN OF GINKAKU-JI, KYOTO

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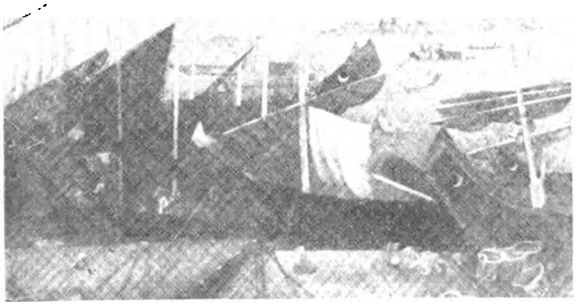
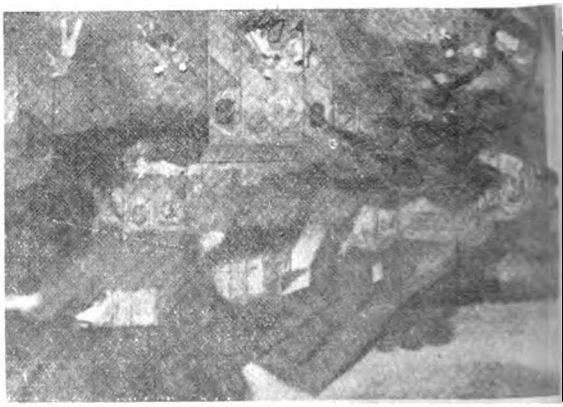
"KASHO," BY RYUSHI KAWABATA

"POPPIES," BY KOKEI KOBAYASHI

"THE FALL OF THE TAIRA," BY GAKURYO NAKAMURA



"SHANGHAI," BY KOKA YAMAMURA



"EVENING IN SHIN-SHUN," BY KOKA YAMAMURA

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JAPANESE GARDENS AS PORTRAYING NATIONAL CHARACTERISTICS

By DR. SEIROKU HONDA

I.—The Insular Type of Garden

IT has long been my belief that our Japanese people as a rule are lacking in persistence and intense devotion to a specialty, are over-hasty in their mental processes and plan their work on too small a scale to accomplish great results. Of course not being a literary man, I am unable to cite examples to prove my point, but comparing our people with foreigners and estimating their respective characteristics, as I have done, this is the conclusion I have reached.

In the olden days there was no religion in Japan, that is, religion in the true sense. As a man saw no need for religion, he naturally became a materialist. Born in an island kingdom, with a mild climate, and a serpentive coast line washed by great oceans, but with very few chances of a sea-faring life, the Japanese lived an isolated life, the door closed to foreign influences, up to comparatively recent times. This island home was limited to about 25,000 sq. ri. (1 ri = 2½ mi.) Furthermore it is almost everywhere shut in by hills and mountains. There is scarcely a spot where one can stand and look about without seeing these elevations. The plain of Ishikari is quite extensive and the Kwanto is unusually wide, but even from these lowlands we can see mountains or hills in the distance. Again, we must remember that the centre of civilization was constantly shifting. So our forefathers lived their simple lives, in one village or district enclosed by hills and so cut off from the outer world.

Fortunately, old Japan was a land of "miraculous ears of corn," produced by a soil so fertile that the humble tiller of the earth could live without continuous and exhausting toil. Without suffering exhaustion from too severe labor, he could obtain his daily bread, and have leisure in addition to enjoy the beauties of nature so abundant in Japan. Hence his life was passed in circumstances and surroundings somewhat too easy and luxurious. From of old we find that where material needs are easily satisfied, religion is apt to be lightly esteemed. If any at all were recognized it would naturally be polytheism, which presents the attributes of deity in mystery, incomprehensibility and force; or idolatry which originated in the sensations of awe which Nature inspires in a primitive people. But these are, strictly speaking, not religions at all. There was indeed no profound spiritual religion, no deep longing of the soul for a future life. If

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there were such, it was not of a nature to exclude the pleasures of sense. Man was born in a peaceful environment, a mild climate and with a sufficiency of food. Leisure was not lacking and the daily work was not taxing. In such conditions, he naturally looked about for occupation of a pleasing nature. Flowers, birds and running water were on every hand. How attractive these natural delights! How easily and safely they might be enjoyed! Hence we affirm that the Japanese were from the first materialists and lovers of nature, reveling in flowers and plants of all kinds. They were also not profoundly contemplative nor religious in their aspirations; neither were they attracted equally in all directions, their tastes being rather limited.

Now how does this introduction relate to the matter of Japanese gardens? To go back to the Nara dynasty or Heian period, we find a popular style of garden construction designated as the "garden of the inner chamber." This style of garden was never larger than 2.45 acre. This family apartment or "inner chamber" was in the center of the palace or peer's residence, with rooms connected by corridors, or galleries, on the north, south and east and sometimes others beyond. The garden was so constructed as to appear to greatest advantage when seen from the house, especially from the "inner chamber" opposite. The south side is occupied chiefly by woods and a lake. In the center an artificial pond is constructed containing small islands. Abutting on the pond are waterfall-viewing and fishing pavilions, on right and left. These are connected with the land by wooden plank bridges. In the background, on artificial hills, trees and shrubs are planted. Of these we find a detailed list, such as pines, cypress, and other evergreens, maples, cherries, camellias, azalea and lespedeza bushes, *enrya* and *arundinaria Japonica*, *podocarpus Chinensis*, *thuya orientalis* and the spindle tree.

In the small islands in the pond and in other important places in the garden suitable trees and shrubs were intermingled in an artistic way, with flowers added in some places. The garden was so arranged as to be seen to the greatest advantage from a viewpoint within the house but was also adapted to the natural uses of a garden—a place in which to stroll and play.

The Heian period was the time when the Fujiwara family occupied the center of the stage; these cultivated courtiers spent their days in refined pleasures such as composing poems and playing on musical instruments in elaborately decorated house boats, ornamented with bird or dragon heads on the prows. Highly cultivated and in a natural environment, by successive degrees they originated and perfected these gardens. This is the first stage of garden construction and it embodies the love of nature of the Japanese people, especially their love of trees and flowers.

True, there is no example of this kind of garden to be seen to-day; we only know through historical investigation what it was like—its natural form and the kind of plants it contained. In the "Manyoshu," for example, a collection of early poems, such botanical terms occur as lespedeza, plum, *citrus nobilis*, cherry, *deutzia crenata*, *Dianthus superbus*, wistaria, *kerria japonica* (*yamabuki*), etc. In the "Kaifuso," a collection of poems in Chinese style, of this same Nara period, the favorite trees and plants of the Japanese are made the subjects of poems,

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viz., the pine, weeping willow, plum, peach, *cercidephyllum*, etc. This scientific aestheticism was quite unknown in western countries. At this early period, western peoples show nothing at all resembling the intense interest in and fascination for nature of our people, nor did occidentals even dream of constructing elaborate gardens, and of transplanting flowers and trees into them in order to gratify a love of viewing such in ideal conditions, as by moonlight, or under a mantle of snow, etc. This is indeed a unique characteristic of our people—this passionate love of nature without any regard to such questions as life after death, and similar theological problems. We may see clearly, indeed, that our ancestors were too much inclined to materialistic conceptions and to a thoughtless dilettantism, shown in such expressions as "If I must die, I only beg that flowers be strewn upon my lifeless body." This embodied the aspirations of the man approved as a specimen of normal masculinity of the time. This idea, while not directly associated with the gardens mentioned heretofore, yet bears out my contention that the people were non-religious and little disposed to deep meditation and study.

2.—Manifestation of Buddhist and Chinese Ideas

How many of the old gardens are still preserved in Japan?

Most of them have perished, but some are still intact, at least in part. Of these we may mention "Jin-sen-en" in Kyoto, one thousand years old. This is the most ancient, and of the age of its components we may say, the same ground was used for 600 years, the stone arrangement is 400 years old, and the trees and plants as they now appear are about 300 years old. In general, the oldest gardens may be said to be in Kyoto, most of them dating from the Muromachi period, about 500 years ago. But here I must caution my readers that the gardens of Japan as well as other branches of art, received the baptism of two schools of thought—one Buddhist philosophy, especially that of the Zen sect, and the other Chinese thought. If Chinese philosophy included Buddhist, of course this would make one united whole in the end.

The most conspicuous manifestation of this philosophy is seen in groups of rocks each of which was crowned with Buddhist or Chinese names, as, for example, *shugo-seki* (stone of protection), *nishin-seki* (two-gods stone), *raihai-seki* (stone of worship) *teimei seki* (garden light stone), *fudo seki* (stone of immovability), *doji seki* (youth stone), *kokei seki* (tiger valley stone), etc. In connection with shadow and sunshine, great attention is given to direction, as astrologers had established certain positions as lucky and others as unlucky. The whole construction of the garden thus tended to conform to the fixed type.

In the Tokugawa period we find six types, such as the level garden, the garden with artificial hills the square, the intermediate and the script styles. This confusion of styles even in one garden may be representative of our present national characteristics—I must decline to commit myself for patriotic reasons; anyhow, in the former age the typal unindividual garden was altogether the rule. This was true of all schools of art; indeed it was true to a great extent in the West also, I believe. Nowadays, however, we may all have seen a few masterpieces in the form of gardens showing a high degree of individuality and taste.

Hitherto I myself have been known as a student of science and I hope to remain

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always such. But this I must say, without denying the sacredness of science, or slighting in any degree my native country, or working injury to society and the world at large, I propose always to uphold the doctrine of the superiority of the soul over mere material things, whenever I speak in public on my specialty, and just here I wish to emphasize the national characteristics as revealed in certain marvelous gardens constructed by our gifted forebears viz., the gardens of Ginkakuji, Ryuanji, and Daisenin (Buddhist temples).

First, then, let us consider the ingenuousness and integrity of the designers of the Ginkakuji, Kyoto, as shown in the *ginsanada* silver-sand channel and the *kogetsutai*, or moon-viewing tower. The handsome pine-trees, the rocks and water in the background of Higashiyama, and around the abbot's grounds, with the pure clean white sand heaped up in geometrical forms and arranged in front of the temple, make a most ingenious and tasteful design, and one of striking originality, though it has since been so often copied that some of the features have become well known, as the arrangement of stepping stones, planting of trees, etc. Other places might indeed almost rival this wonderful garden were it not for the cleverly modeled sand figures which are to be seen in perfection only here.

Therefore I affirm that while there are everywhere degrees, and all cannot attain perfection, yet this taste for purity, cleanliness, and simplicity were genuine characteristics of our forefathers, as witness the practice of bathing so universal in Japan, and also the constant attention given to sweeping the gardens and keeping them in repair. It has been said that half the pleasure felt in looking at a Japanese garden is due to its artistic excellence and half to its immaculate neatness. I think myself there is something in this.

Next I must mention the style called "the garden of the tiger's cub," of Ryūanji, Kyoto. Here we see the work of a master mind in the fifteen skillfully arranged rocks of different sizes almost in the manner of a musical harmony and the whole garden covered with clean white sand and the part in front of the abbot's quarters enclosed by a low earthen wall. That the entire arch of sky and the plain beyond the garden form part of the view is no less a triumph of art than the peculiar excellences just mentioned. Here we see the skill and grace and aesthetic sense of the Japanese displayed at their best.

I spoke in the beginning of how Japanese are inclined to plan everything on a small scale, but in this case genius was not limited. It transcended the age, and ran ahead of the time. Ordinary Japanese have no conception of greatness such as is shown in this garden. Yet the work is not that of a foreigner, as is proved by the dignity, simplicity and elegance which are so admirably combined in one effective whole.

The best type of garden in which a complete landscape is presented as in a nutshell, with excellent artistic and harmonious effects, is the Daisen-in of Daitokuji, Kyoto. The next to which I would refer is the so-called artificially constructed landscape garden with symbolic meaning attached to mountain streams, decorative plants, rockeries, etc. But this is entirely Japanese in construction. These three gardens were the work of the master artist Soami, I boldly affirm.

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3.--THE GARDEN OF THE TEA CEREMONIAL —ITS AUSTERE DIGNITY AND SECLUSION

I must now speak of the garden in which *chano-yu* was performed as illustrative of the national taste. From the first this custom was "the epitome of aesthetic living" and was an outgrowth of the civil wars, by a natural reaction. Here we find the genesis of the perfect garden as it was later evolved. This tea garden was also a place of retirement to which the war-wearied sons of men might gladly turn, after years of strife. It is an elixir of life, indeed. a device to simplify the complicated mental labyrinth. It was the attempt of genius to fuse discordant elements into one harmonious whole. tI became the refuge of the distraught among warriors and those who had been lost in the maze of worldly affairs. It is something akin to the *Zen* idea but in truth the *Zen* hobby of the time was rather the mother of the tea ceremony. Thus we have the tea-room and tea garden as designed by men of the age. I am thoroughly convinced that such a garden constructed on orthodox lines is a work of art and a noble legacy from our forefathers. While it is true that its origin was connected with *Zen*, and we cannot claim it as a purely Japanese conception, nevertheless I must insist that certain characteristics of the tea garden were purely Japanese, as, *e.g.*, its austere simplicity, exquisite neatness, and the elegance of the taste displayed in its construction. And, too, though the garden was small, it was fitted to give a sense of boundless communion with nature and led one to sympathize with the universal spirit—all melting into one harmoniously. Afterwards imitating the form, but missing the soul, we cheapened the whole beautiful sensation. I can not but feel that from these garden types we may learn much that is edifying about our national characteristics.

4.—GARDENS IN THE TOKUGAWA PERIOD

I must now turn to a consideration of gardens in the modern or Tokugawa period. These gardens were much more extensive than those heretofore described, as the purpose for which they were constructed was quite different. The former were to be enjoyed when sitting in the house but the latter were intended for strolling about in. In the center a pond was often placed, with an island in the middle of the pond. Around the pond were artificially made hills and bowers with plants and trees transplanted and stone lanterns effectively placed. Abutting on the pond was often an elegant tea house or pavilion, and a wharf or landing place for boating parties; a rustic tea booth with miscanthus thatch covering it, was situated in a pretty nook in the hilly portion. One walked under an avenue of cherry trees in a wood of Japanese pepper trees, or a tangle of pine trees. There were clumps of iris and azalea, sweet flags at the water's edge and Siberian iris, a narrow trail leading through a bamboo thicket, skillfully grouped rocks, mile posts, torii, notice boards, benches, a snow-viewing lantern. Besides all its natural scenery, it contained a medley of objects which gave an appearance of confusion and provided a constant change of scene. As to living creatures, in the pond were gold fish, wild ducks, and mandarin ducks, while cranes, quails and other birds lived in the hills, with sparrows and swallows building nests in the tops of the tall trees.

Thus such a garden is a pleasant place for the owner to spend his time during

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many hours of the day or during the closing years of his life. But there is not in modern times, the old, happy, care-free enjoyment of the Heian period; those gardens were not places where one might amuse himself with flowers and birds, but merely pretty scenes to enjoy while sitting on the mats.

Sometimes modern gardens are quite separated from the dwelling house and become nothing more than treasures to be shown to guests or symbols of wealth and glory. Such an owner becomes a mere formalist, his appreciation of beauty is a vain show, he has gone backward and his love of beauty has been degraded.

However even in this medley, this inferior type of landscape garden, we may find some points of excellence. Among the best of these Tokugawa gardens, before they had deteriorated so seriously, is the garden of the Katsu Detached Palace in west Kyoto. This was designed and constructed by Kohori Enshū. The refined taste and characteristic Japanese skill of which we have spoken is here exhibited in perfection in the extensive grounds, woods and lake. I doubt whether it is excelled anywhere in the world.

Thus we may recapitulate: The Japanese garden is a compound of national characteristics, such as simplicity, immaculate purity, neatness, elegance, refined taste and skill. It is a form of art by which we may exhibit to the world one stage of our aesthetic or religious life, but it was at times reduced to a mere nutshell exhibit, so diminutive did it become.

The modern garden seems to me a retrograde, formal, lifeless imitation of the original. Some are to be admired from the house and some are to be used for strolling about in with guests—made chiefly for the pleasure of host and guest, and to be swept and clean and in perfect order during the whole of the 24 hours of day and night. Many of them are solitary, gloomy, secluded spots. They do not properly represent the Japanese people at all. Later when Chinese and Buddhist thought permeated our country, the superficial, materialistic, busy natures of the people of olden times were changed into more spiritual, zealous types, such as the disciples of Nichiren for example.

Our people is an aesthetic people and the old gardens reflect their taste, especially such worthy examples as Ginkakuji, Ryuanji and Daisen In. The present deteriorated, conventional, unsanitary and exclusive gardens were caused by the mistaken closed-door policy, and military administration of the 300 years of the Tokugawa Shogunate rule. They are the natural result of the policy: "Keep the people dependent and in ignorance."

[NOTE:—Dr. Honda was born in Saitama ken, Kawarai Minami, about fifty years ago. He was educated at home until the age of sixteen, after which he studied in forestry and agricultural schools and entered the Imperial University, Agricultural Department, graduating at the age of twenty-four.

Going abroad, he studied in Munich, Germany, and obtained the doctor's degree at the age of twenty-seven. He traveled in Europe and America before returning home, and again, at the age of forty-two, traveled abroad. Indeed at various times he covered a large part of the world in his extensive journeyings on scientific quests.

He was appointed a professor in the

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Imperial University on securing his doctor's degree, and later was ranked with those receiving direct Imperial appointment. His specialty is forestry and dendrology and he has written over forty volumes, as well as ninety-three brochures prepared for free distribution.

Dr. Honda recently stated that he intended to give up personal ambition and devote the remainder of his life to the service of the state and the world. Dr. Honda is a believer in both the "strenuous" and the "simple" life.]

LOVE

Iwa-no-shimizu wa
Soko kara waku ga
Sama-no-kokoro mo
Soko kara ka?

The limpid water of the glen
Floweth from underneath the rock;
My lover's, I fain would know,
Floweth it from the depth of his heart?

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THE RED CROSS SOCIETY OF JAPAN

Medals Awarded by Poland

THE Red Cross Society of Poland decided to recognize our work for the Polish Orphans, by which 360 children have been cared for since July, 1920, by awarding decorations as follows:—Ex-President Viscount Ishiguro, President Hirayama, Marquis Tokugawa, and Mr. Sakamoto. The Polish Minister, the Hon. Mr. Pateck, called upon our Society to present the decorations. At this time, October 2nd, he brought a similar decoration for the Red Cross nurse, Miss Fumi Matsuda, who died of typhoid fever while caring for her young charges, during the recent epidemic of that disease. She served faithfully and sincerely, dying at the post of duty, and it was fitting that such faithfulness should be suitably recognized even though her spirit is now resting in the peace of death. She was a native of Niigata ken, Kambara gun, Mitsuhi mura.

Abstract of Report from Eastern Siberia for July.

No. out-patients treated: old 408; new 1,342; total 1,750.

No. days' sickness	21,297
„ cured...	660
„ emergency cases	552
„ remaining	538

No. in-patients: old 26; new 19; total 45.

No. days' sickness	878
„ cured...	15
„ retired	1
„ remaining	29

Classified by Nationality.

	Out-patients	In-patients
Japanese	91	13
Koreans...	25	5
Chinese	25	2
Russians	397	7
Hungarians	—	2

Vladivostok Military Hospital.

No. patients: old 16; new 49; total 65.

No. days' sickness	640
„ recovered	9
„ deaths	1
„ transferred...	8
„ remaining	47

Nikolsk Military Hospital.

No. patients: old 3; new 10; total 13.

No. days' sickness	178
„ recovered	1
„ deaths	1
„ transferred...	3
„ remaining	8

Miss Hama Ide, a nurse, was sent home on account of illness.

Report of Relief Corps for August

No. out-patients: old 538; new 1,844; total 2,382.

No. days' sickness	28,070
„ recovered	900
„ emergency cases	783
„ remaining	699

No. in-patients: old 29; new 33; total 62.

No. days' sickness	843
„ recovered	36
„ remaining	26

Classified by Nationality:

	Out-patients	In-patients
Japanese	114	13
Koreans...	20	5
Chinese	29	—

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Russians	536	7
Hungarians	—	1

REPORT OF THIRD SPECIAL RELIEF CORPS, AUGUST

No. in-patients: old 48; new 86; total 134.

No. days' sickness	1,202
„ recovered	11
„ deaths	2
„ transferred...	74
„ dismissed	2
„ remaining	45

SPECIAL RELIEF CORPS, M. H., NIKOLSK, AUGUST

No. in-patients: old 8; new 8; total 16.

No. days' sickness	153
„ recovered	1
„ deaths	1
„ transferred...	9
„ remaining	5

SPECIAL RELIEF CORPS, ALEXANDROVSK SAGHALIEN, AUGUST.

No. in-patients: old 94; new 422; total 516.

No. days' sickness	3,440
„ recovered	185
„ deaths	3
„ transferred...	16
„ emergency cases	195
„ remaining	117

Chinese patients 190; Russians 6. In addition 805 were treated in the woman's hospital, of whom 40 were foreigners.

Most of the patients were residents of Alexandrovsk harbor and suburbs but some were from the south.

Recently a large number of quasi-typhoid cases occurred; some of these cases were transferred to the military hospital. All of them were Japanese. All of our corps is in sound health.

Since the present temporary hospital at Alexandrovsk is small and unsuited for the treatment of a large number of patients, the military authorities are arranging to improve it, so we expect better quarters sooner or later.

The Woman's Patriotic Society of Otaru, Hokkaido, recently presented 10 pounds of chocolate creams to our Relief Corps in Saghalien.

ABSTRACT OF REPORT FROM EASTERN SIBERIA FOR SEPTEMBER

No. 51—October 12, 1921

(1) Relief Hospital, Eastern Siberia.

No. out-patients treated: old 699; new 1,539; total 2,238.

No. days' sickness	27,369
„ patients cured	1,144
„ emergency cases	639
„ remaining (end of month)...	456

(2) No. in-patients treated; old 26; new 22; total 48.

No. days' sickness	739
„ patients cured	21
„ deaths	1
„ patients dismissed	2
„ patients remaining	24

(3) Classified by Nationality.

	Out-patients	In-patients
Japanese	69	15
Koreans...	16	6
Chinese	19	1
Russians	352	2

(4) Report of Third Relief Corps attached to the Military Hospital, Vladivostok:

In-patients: Old 45; new 60; total 155.

No. days' sickness	1,175
„ patients retired	31
„ patients transferred	36
„ deaths	1
„ remaining	37

(5) Relief Work at Nikolsk Military Hospital:

No. in-patients: Old; 4 new 5; total 9.

No. days' sickness	139
„ patients cured	4
„ deaths	1
„ transferred...	2
„ remaining	2

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THE WOMAN MOVEMENT IN JAPAN

By DR. YUJIRO MIYAKE

MOVEMENTS undertaken by women exclusively have up to this time been chiefly confined to three fields, viz, philanthropy, economics, and social politics. These began with philanthropic undertakings from the early days, such as bazaars for charitable purposes, etc In the Red Cross Society, there is an opportunity for women's work and for such work women are naturally well fitted. Still philanthropic work cannot be said to belong to the woman's movement, strictly speaking. It may be one of the activities to which women are devoting themselves, but it will never affect the position of women materially.

Just recently organizations have been formed of the nature of betterment leagues and consumers' associations. These are in the line of progress. The purpose is good, but what can these leagues accomplish? How far are they likely to succeed? These leagues may not be organized by women exclusively, but they are bound to depend upon women for their inception and continuance as the subjects are those to which women usually give more painstaking attention than do men, but these leagues do not seem of such a nature as to be able to alter the position of women appreciably.

In considering these economic associations, it appears to us that if economic problems combined with social were considered, the aspect would be altered. But probably they have not yet advanced to this stage. The questions considered now are usually such as pertain merely to family life, or to housekeeping or social problems under the name of household affairs. But if we are to consider these leagues as part of the woman movement, they must become connected with politics more or less. If they are to affect the position of woman, this question must be directly dealt with. At any rate it would not be out of place if a woman movement co-ordinate with that now undertaken by men should be inaugurated.

Indeed at the time when the crusade started for greater freedom and more rights for the people, some women joined in, feeling that as the suffrage movement was at its height in Europe and America something ought to be done in Japan also. No noteworthy results followed, but it seems not too early to ask seriously whether women should or should not take an active part in politics. Is it too early to give the vote to those qualified, or even to elect women representatives to parliament? At least does it not seem an appropriate subject for thoughtful consideration at the present time?

What are the facts as regards the

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position of women in the West? We know the interest to be intense. In England, for example, with a population less than that of Japan, women voters outnumber our entire electorate. For our women to overlook this striking fact while engaged in other work, is something like neglecting a fire if on the opposite side of the river. Of elected representatives, even, there are a few in both England and America, and some few women occupy important government positions.

In Japan at present this aspect is not much discussed. The attempt is being made to elevate the position of women in our country but how is it being done? Some have contented themselves with railing at men for oppressing their sisters, but this is ineffective, as the men laugh and pass on and the more the railing increases, so much the more do men laugh and go their way.

Japan, as we know, has become one of the countries with a constitutional government, and yet while in other such states women are securing the suffrage, in Japan little progress is made. Let our women wake up! In Japan the leaders have passed over the political question and moved on to the consideration of social problems. They appear to disregard the suffrage as not important in the attainment of their ends. They question, What benefit would it be to the people in general if women obtained the suffrage? While social problems are so pressing, while the few are living in luxury and the many are toiling long hours for daily bread, while these inequalities exist in the social fabric, what would it avail if women did occupy seats in parliament? So without concerning themselves much about political rights, the women leaders in Japan have plunged at once into the questions concerning the reorganization and reform of society. Men, on the contrary, have been inclined to consider the political question the more important and to clamor for the right to vote, but recently men, too, are giving more attention to social questions. Now if women disregard the political road, will they attain success in other directions? True, some men are taking the same course at the present time, but these are usually more or less connected with political life.

Considering then this anomalous program adopted by women in Japan, what does the outcome appear likely to be, if they continue to disregard the franchise? It looks to us like a complicated tangle!

Again, compared with the woman's movement in Europe and America that of Japan seems lacking in well-trained minds as yet. Verily, women have had small chance to get this necessary training hitherto but still the lack of it weakens the movement. I would not assert that even among men all have thoroughly trained minds but at least they understand the machinery and working of organizations better than women do. No doubt many of the men are too full of a narrow spirit and are trying to secure their own selfish ends at the expense of the public good, but still in a way they are able to "carry on." But as to women, they do not as yet appreciate the needs of the situation. As long as they remain in private life, this weakness is not so apparent, but as soon as women undertake to lead in public movements, they exhibit jealousy, narrow-mindedness, and inability to co-operate for large ends. Women have not learned the give and take of political life, how to work in harmony with their equals; how to bend to their

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superiors gracefully, for the sake of a cause. Up to the present time we find this essential lesson has not yet been learned. Jealousy, envy and suspicion have broken up women's organizations hitherto. One with ability likes to lead but is unwilling to follow. Alone she cannot accomplish much, and still more helpless is she if not yet recognized as a leader. Those who are self-assertive take up too much of the time, and others who are backward do not express their opinions at all. If one is an independent critic such self-assertion may be quite in place, but if one is organizing a movement a conciliatory attitude is absolutely essential. So narrowness and bigotry should be eliminated. In men's organizations the leader is usually an experienced, tactful, elderly person, who has the qualities of a leader but knows well how to avoid the appearance of desiring to lead.

Among women, for example, there is Miss Uta Shimoda, president of the Girls' "Real" School and of the Woman's Patriotic Association, who is a well-known educator and a leader among a certain class. While her past career may be open to criticism in some respects, she has learned from experience how to become a successful leader and how to subordinate personal ambitions. Mrs. Kikue Yamakawa is a woman of rare ability, but on account of her health cannot engage in active leadership. If she could she would probably show a preference for social or labor problems. Miss Tomo Hiratsuka has ability in organization, but seems too eager to secure her own interests at the expense of the cause. It is natural for the young to make these mistakes. Their strength makes them overbearing, but with time comes tolerance and the mellowness of riper years. Some think it shows weakness to defer to those who differ from us, but how else can one attain results?

Now do not understand me to say we have no able women. We have a number, some quite equal to our men, but hardly enough to constitute the backbone of a vigorous woman's movement yet. We must remember that until about fifty years ago Japan was under the feudal system, and that it is too soon to expect a movement among our women exactly like that which is so powerful in the West, where the social conditions and ideals are so different. Yet, though belated, we believe the woman movement in Japan should form some connection with that in the West, and strive to make a place for itself in the world. Just now the whole matter is problematical but at such a time we may expect new leaders to come forth.

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FROM "TEN DREAMS"

By NATSUME SOSEKI*

The First Night

I HAD SUCH A DREAM:

WHEN I was seated by her bedside, with my arms folded, the woman, who lay on her back, said she should soon die. With her long hair over the pillow, she laid her long face with its soft contour on it. Her white cheeks were moderately tinged with warm blood, and her lips, of course, red. To all appearance, she did not seem to be dying. But the woman said in a gentle and distinct voice that she was dying; and I, too-thought she was surely dying. So, looking down on her, I asked her, "Oh, are you dying?"—"Yes, I am," answered she, opening her eyes wide. They were large wet eyes, wrapped in long eyelashes, and all black within. In these black apples of her eyes was my figure vividly afloat.

Gazing on these bright black eyes, which seemed so deep as to be transparent, I wondered how she was dying. I earnestly bent my head near her pillow, and asked again, "I don't think you are dying; you will get well." Then the woman, keeping her black eyes sleepily open, said in a gentle voice as before, "No, I am dying; I can't help it."

"Then, can you see my face?" asked I, whole-heartedly. She said with a smile, "Can I see! O, yes, I can. Your figure is reflected, I say, there, isn't it?" I silently detached my head from near the pillow and, with my arms folded, thought, "Will she not get well?"

After a while, the woman said again, "Pray bury me when I am gone. Dig a grave with a large pearl and put in token of a grave a fragment of a star which has fallen from heaven. I shall come to see you again."

I asked when she would come.

"The sun will rise, and set. And it will again rise, and set. While the red sun goes down from east to west, from east to west,—can you wait?"

I tacitly nodded. Raising her tone of voice louder than before, the woman decidedly said, "Wait one hundred years. Wait by the side of my grave for one hundred years, and I will surely come to see you."

I simply answered I would wait. Then my figure which was clearly visible in the black apples of her eyes became dim, as a shadow in the still water is disturbed by running water. In the next moment her eyes were shut. From amidst the long eyelashes tears trickled down her cheeks. —She was gone.

I went down into the garden, and dug a hole with a pearl. The pearl was a large and smooth shell with a sharp edge. Every time I dug out earth, the moonlight glittered on the inside of the shell; and the smell of the damp soil rose up. In due time the hole was dug; in it the woman was put, And I put soft earth

* Translated from the complete works of Natsume Sosekl.

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on her gently. Every time I did so, the moonlight shone on the inside of the shell.

Then I went and picked up a fragment of a fallen star, and set it on the mound softly. The fragment of star was round. Methought it became rounded while it kept falling through the great heaven. As I carried it in my arms and put it on the grave, my breast and hands became a little warm.

I sat myself down on the moss. Thinking I was to wait thus for a hundred years, I looked at the round tombstone. Ere long, as the woman said, the sun rose from the east. It was a large red one. The sun, as the woman said, sank in the west by and by: it went down as red as ever. I counted it as one.

Before long the scarlet sun rose slowly up. It went down mutely; I said two.

I thus counted and saw numberless red suns pass overhead, but one hundred years had not yet elapsed. At length I gazed at the mossy round stone, and thought I might be imposed upon by the woman.

Then from underneath the stone a blue stem grew askance towards me. As I was looking at it, it grew as high as my breast; then it shook, and the bud which had been nodding slightly at its tip bloomed. A white lily smelled so strong before my nose that its fragrance pierced my bones. Just then from far above some dew dropped, and the blossom shook under the weight. I bent my head forward and kissed the cold, dewy, white petals. As I was on the point of withdrawing my head from the blossom, I chanced to look up at the distant sky and saw a morning star twinkling.

"One hundred years have already passed," thought I then for the first time.

The Second Night

SUCH A DREAM I HAD:

When I left the bonze's sitting-room, and after passing along the corridor, returned to my own room, I found the *andon* dimly burning there. As I fell with one knee on the cushion, and stirred up the wick of the lamp, the snuff which was like a flower dropped down on the cinnabar-varnished stand; and at the same time the room became brighter.

The picture on the sliding-doors was painted by Buson. Some willow trees were represented far and near in thick and light black, and a cold-looking fisherman, with his sedge-hat cocked, was passing on the bank. The *tokonoma* was hung with a *kakemono* showing a picture of Buddha on the sea. The incense-sticks, which had nearly burned up, were still smelling in the dark corner. The temple was so spacious and quiet that nobody seemed to inhabit it. The round shadow which the round *andon* cast upon the black ceiling, as I just looked up, seemed like a living thing.

With one knee erect, I turned over the cushion with my left hand and put the other under it—I found the *thing* in the right place, as was expected. Feeling relieved, I set the cushion right as before and threw myself down on it.

"You are a samurai," said the bonze. "If so, you must be awakened to the truth. Seeing, however, you cannot be awakened for so long, you may not be a samurai. You are the rubbish of a man. You are angry, are you? Ha! ha! If you are mortified, bring proof of your being awakened." And he turned his face away. How unmannerly!

I firmly determined to be awakened by the time when the table-clock, which was on the *tokonoma* of the adjoining hall,

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struck the next time. When I was awakened, I meant to see the bonze and change my awakening for his head. Unless awakened, I should not be able to take his life. I must be awakened by heaven and earth; I am a samurai.

If I could not be awakened, I would fall on my own sword. A samurai, if insulted, ought not to live: he should die a splendid death.

So thinking, I unwittingly slipped my hand under the cushion and dragged out the dagger with a cinnabar-varnished sheath. I grasped the hilt and unsheathed the sword: the cold blade all at once glittered in the dark room. Something dreadful seemed to take to flight from my hand, and the tip of the sword was blood-thirsty. I was forthwith inclined to stab myself with it; the blood in my body seemed to flow into my right hand, for the hilt that I held became unctuous. My lips trembled.

I sheathed the dagger, and then put myself in umbilical contemplation. Choshiu said, Nihility. "What is it?" thought I. "A fig for the bonze!" I gnashed my teeth.

As I clenched my molar teeth so close, hot breath roughly came out of my nostrils. My temples throbbed with convulsive pain. I opened my eyes double as wide as usual.

I saw the *kakemono*, the *andon*, the mats, the bald head of the bonze. Even the laughing voice of him who laughed scornfully with a mouth like a crocodile's, was heard. What an unmannerly bonze! I must cut off that kettle-like head by all means. I must be awakened. "Nihility! nihility!" prayed I with my tongue. Yet the smell of the incense-sticks came to my nose. "D—— the incense-sticks!"

I suddenly struck myself on the head severely with my fist, and gnashed my teeth. Sweat came from my armpits; my backbone became as stiff as a stick; the joints of my knees were suddenly painful. What though my knees might be broken? But I had a pain in them. Nihility never came out. When it seemed to be on the point of appearing, I felt a pain. I got angry, felt mortified, was greatly vexed; tears trickled in abundance. I would rather dash my body against a huge rock and smash it asunder.

Yet I was patiently seated, with something unbearable in my breast. That something unbearable irritated all the muscles in my body and wanted to exhale through the pores of the skin, but all of them being shut up, it was in such a cruel plight that no exit could be found.

In the meantime my head became deranged. For a while the *andon*, Buson's picture, the mats, and the shelf were invisible; a little later they were all in an indefinable condition, when the clock in the next chamber began to strike.

I came to my senses. I took up the sword with my right hand. Just then the clock struck the second ding-dong.

The Third Night

I DREAMED AGAIN:

I was carrying a boy of six on my back. He was my child, to be sure. Strange to tell, his eyes were blind and his head newly shaven before I knew it. I asked him when his eyes were blinded. He answered that it was long, long ago. His voice was surely that of a child, but his diction was quite that of a grown-up man; and he was on a par with me.

On both sides of us there were green rice-fields; the path was narrow. The forms of herons were now and then visible in the dark.

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"We are in the rice fields, I suppose?" said the child on my back.

"How do you know?" asked I, turning my face a little backwards.

"Why, some herons cry, don't they?" answered the boy.

Then a heron cried twice, sure enough.

I was a little afraid of him, though he was my child. What would become of me, if I kept on carrying such a thing? I looked about to see if there was any place to throw him away in, and saw a large forest in the dark. Just as I thought that that was a good place, I heard the child say "Humph!"

"Why do you laugh?"

The child made no answer to this, but asked, "Are you tired, papa?"

"No, I am not," answered I.

"You will soon be tired," said he.

I silently walked towards the forest. The path was so irregularly bending that it was not easy for me to get out of the fields. Pretty soon we found ourselves at the fork of the path, where I stopped and reposed awhile.

"A stone must stand here," said the urchin.

As a matter of fact, there stood a stone of eight inches square and as high as my waist. On its front side I clearly saw, though it was a dark night, the words LEFT: HIGAKUBO and RIGHT: HOTTAWARA. The letters were as red as the side of a water-lizard.

"The left is the right path," said the boy, peremptorily. I looked left and saw the aforesaid forest casting its dark shadow over our heads from the high sky. I hesitated awhile.

"Don't draw in your horns," said the child. I was obliged to walk towards the forest. Wondering how he could know so much in spite of his blindness, I approached the forest nearer and nearer Then the child on my back said, "A blind man experiences many inconveniences."

"So I carry you on my back."

"I am much obliged, but I am sorry people make a fool of me. Even my parent makes an ass of me."

I grew somewhat worried. I hastened towards the forest to throw him away.

"A little farther, and you will see," said the child as if in soliloquy. "It was just such a night as this."

"What!" asked I, in a sharp tone of voice.

"Why, you know, don't you?" said the child, rather scornfully. Something came across my mind, but it was not clear. It seemed to be such a night; and if I went a little farther, it seemed to me all would be understood. I determined to abandon the child before the matter came to my knowledge. I quickened my steps more.

The rain was falling; the way became darker. I was like one in delirium. The urchin on my back was like a bright mirror which reflects all my past, present and future. And he was my own child, and blind. I could not bear the thought.

"Here! here! Just at the foot of that cryptomeria."

Even in the rain the child's voice was distinctly heard. I stopped unintentionally. I found myself in the forest. The dark thing standing about one *ken* before me was, as the urchin said, a cryptomeria.

"It was at the foot of that cryptomeria, papa."

"Yes, it was," slipped out of my lips.

"It was the fifth year of Bunka, was it not?"

I thought it might have been that year.

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"It was just one hundred years ago that you slew me."

As soon as I heard these words, the consciousness that I had killed a blind man on such a dark night in the fifth year of Bunka flashed into my mind suddenly. As it occurred to me for the first time that I was a murderer, the child on my back became all at once as heavy as a stone *jizo*.

THE GRAVE

Kono tsuka wa,
Yanagi nakute mo;
Aware nari!
—*Kikwan*

No drooping willow's here,
Beside this tomb—
And yet how sad the sight!

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DR. FOSDICK ON WAR

From The Japan Times & Mail

ONE of the most powerful sermons ever delivered by Dr. Harry Emerson Fosdick, of New York City, now in Tokyo, is entitled "Shall We End War?" Excerpts from the sermon are as follows:

First of all, there is nothing glorious about war any more. We used to think there was. When we were children, with tasselled paper caps and tin guns, marching to a beaten drum, we incarnated in our boyish pride the ancient fallacy that there is something glorious about war.

Is it not amazing that the most damnable things in human life are so habitually dressed in the alluring paraphernalia of parade and gorgeous clothes and stirring song?

What is intoxication by strong drink? Any man with eyes to face the facts knows it to be a beastly thing with a trail of poverty, heart-break and death after it, so that men ought to hate it with a bitter hatred. Yet when men sing their drinking songs intoxication is radiantly clothed with gaiety and mirth, with clink of glasses and the surge of song, until the very souls of the elect might be deceived.

So war, which is a skeleton, has covered itself with a gorgeous robe. One of the first men in history to tell the truth about war was Vereschagin, the Russian painter. He fought in the Crimean war and then he painted the battlefields of the Crimea as they really were, with all the glory stripped away, with nothing but the horror and the rottenness and the cruelty left—war, stark-naked and infernal.

The old Czar's government tried to keep him from exhibiting his pictures in Russia. They knew that men would not forever cry for war and glory in it if they knew the truth about it. . . .

One of our young men came back from France and, like many others, would not talk. One day his father took him apart and rebuked him for the silence.

"Just one thing I will tell you," he answered. One night I was on patrol in No Man's Land and suddenly I came face to face with a German boy about my own age. It was a question of his life or mine.

We fought like wild beasts. When I came back that night I was covered from head to foot with the blood and brains of that young German boy.

"We had nothing personally against each other. He did not want to kill me any more than I wanted to kill him. That is war. I did my duty in it, but for God's sake do not ask me to talk about it. I want to forget it."

My friends, that is war—the quintessence of it at the central point of its self-revelation. There is nothing glorious about it any more. . . .

There is no limit to the methods of killing in war any more. We used to think there was. We used to think that we could make a duel of war, controlled by regulations that would tone down war's worst barbarities, so that the whole business could be carried on with a flourish of chivalry, decently and in order; and we dared to think that something like this had been actually accomplished by the Hague peace conventions.

Now we know that, when war gets under way, all rules are like the seven green withes with which they bound the arms of Samson and which he so easily snapped.

There are no limits to the cost of war any more. There used to be. War used to be comparatively inexpensive. The

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knights used to go out, furnishing their own equipment and maintaining their own expense. Even the wars in which the United States have engaged have been economic Lilliputians compared with this last conflict.

Our own Revolutionary war cost only $170,000,000. A whole war, lasting eight years, only $170,000,000—what a bargain! Those were the good old days when you could get a real war cheap. But when this last war drew to its conclusion it was costing not in indirect losses, but in direct expenses $240,000,000 every day—$10,000,000 an hour!

Was there ever a nation in the world that was in so good a position as we (the United States) are in to take the lead? Nobody is going to suppose, if we do it, that we are afraid. Afraid of what? After our record in the late war, with our unchallenged primacy in strategic position and wealth and men, afraid of what? No one is going to suppose that we could not keep the pace. Everyone knows that we could keep the pace as long as anyone else could keep it.

If the United States goes to Great Britain and France and Japan and says: "Gentlemen, let us stop this ruinous madness that in the end will bring down our civilization about our ears like the pleasure hall of the Philistines when Samson broke its pillars, let us sit down at a table and make plans for the disarmament of the world," everyone knows that there would be only one reason for our doing it: that the best in the United States had conquered the worst.

For the sake of the liberal, forward-looking people in the other nations who, against handicaps that we with difficulty can imagine, are fighting their militaristic cliques and do not want war, let us take the lead!

For the sake of that Christ whose sacrifice on behalf of all the world we shall commemorate this afternoon and whom for so long a time we have called "Lord, Lord," without doing the things that He said, let our country move out, at the front, toward that day when men shall "not learn war any more!"

SPRING RAIN

Hana ni tomatta
Hokori wo sotto,
Arau hodo fure
Haru-no-ame.

Fall, vernal showers, fall,
Fall just enough to wash the dust
Off the cherry-flowers fair!

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JAPANESE ADMINISTRATION IN KOREA TODAY

By RICHARD PONSONBY FANE

[Mr. Richard Ponsonby Fane recently contributed the following article to *The Japan Advertiser* on the impressions received during a visit to Korea during the past summer. His opinions differ from those that have been stated by other observers, especially by missionaries who have lived in Korea for a long time. The author, however, as a British colonial official with an experience of many years and in various countries, is qualified to form an opinion on colonial administration, and his views deseve to be known.]

HAVING served in a considerable number of British colonies and visited the greater part of the others, I was naturally interested, during my recent visit to Chosen, in studying the Japanese system at work there especially in view of the very adverse critisism that is current. One short visit is, of course, quite inadequate to master the intricacies of government and I propose merely to offer my general impressions.

At the outset I would state that I do not consider it a perfect administration but I have yet to meet with one that can be put in this category. Quite recently I remarked in conversation that I considered the British Government of Hongkong an eminently successful example of colonial administration. My friend agreed but added that it was, however, quite unjust, and on reflection I was obliged to admit that he was quite right.

The first essential in colonial administration would appear to me to be the making and keeping of all classes of the population contented, and in order to do this it is necessary to have an intelligent anticipation of their just desires and not be forced to make wholesale concessions as has been the case recently in India and to a certain extent in Chosen also. Great Britain is generally regarded as the most successful European country in colonial administration and has the reputation of treating the native peoples under its dominion with kindness and consideration, yet after careful reflection I have come to the conclusion that I would certainly prefer to be a Korean under Japanese rule, than an Indian under Great Britain or a Zulu or Kafir under the Union Government of South Africa. In view of much that has been said and written about the high-handed methods and cruelty of the Japanese in Chosen this may seem surprising and I propose to attempt to explain what led me to this conclusion.

First and foremost comes the question of "amour propre," not perhaps particularly important in the case of the South African native but of the very first importance with people like the Indian and Korean with their sensitive natures

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and centuries of high civilization in the past. Now in Chosen, the Chosen Government tries as far as possible to recognise the absolute equality of its Japanese and Korean subjects. Since the reorganization of the Government under the present Governor General, His Excellency Admiral Baron Saito, all distinctions in law between a Japanese and a Korean have been abolished and there is no longer one law for the Korean and another for the Japanese. This cannot be said either of India or South Africa or even of British Crown Colonies. Then a real attempt is made towards social equality and it must be distinctly borne in mind that the Korean of the present day is decidedly inferior in civilization to the Indian. Koreans are eligible as members of the social clubs and the higher classes mix in society. Anyone who knows India at all knows the very strong feelings that the average Anglo-Indian has on this point.

Moreover Koreans can hold the highest offices and several of them are provincial governors and have Japanese working under them. The public baths are, in most places, open to both peoples though in some it has been found necessary to provide a bath where Japanese only are admitted. Undoubtedly one of the greatest problems with which the Government is confronted is that of education. Ten years or so ago at the time of the annexation it was only with the greatest difficulty that Korean parents could be induced to send their children to the Government schools; now there is such a demand that the Government quite unable to build and staff schools fast enough. At present there are separate schools for Japanese and Koreans in the primary and middle grades —considerations of language render this imperative for the time being—but in the higher grades students already attend the same establishments and I was assured that it was the ultimate aim of the Government to establish a common system. Even now if circumstances of location render it desirable no difficulty is made about the admission of a Korean child to a Japanese school. Imagine such a state of things in South Africa. Practically every white pupil would be instantly withdrawn. It is necessary, too, to emphasise the point that the Korean of the middle and lower classes, until educated, is more unclean in his person and generally unsavoury than the South African or Indian, and though racially the Japanese and Korean do not differ fundamentally, their general outlook on life and habits and customs are as dissimilar as those of the English and Indian.

My visit being during the vacations I was unfortunately unable to see any of the schools at work. Though the air of superiority and condescension so apparent in the "sahib" in India is far less noticeable in Chosen, I thought I detected traces of it and an opportunity might be taken, possibly it is, during the hour of morals of impressing on the Japanese children the supreme importance of regarding and treating the Korean in every way as an equal. I notice that instructions issued to the troops in garrison are emphatic on this point. Complaints have been made that the Government are more solicitous of providing schools for Japanese than Koreans. I do not think these complaints can be justified, though the Japanese is rated far higher for school expenses than the Korean. At present there is, I believe, one Government primary school for

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Koreans for every three villages. In South Africa I very much doubt whether there is one for every 300.

That Chosen has been greatly developed and has benefited immensely from Japanese administration is generally admitted even by the most hostile critics, and I shall not therefore touch on this point beyond saying that as far as I could see what they had achieved in a comparatively short time is fully equal to anything accomplished elsewhere by other nations. I noted with great pleasure and gratitude the excellent work that is being done in the preservation and upkeep of interesting old buildings and monuments and the patient and careful archaeological and historical research which is being carried on.

If these facts are true—and I am prepared to stand by them—where is the fly in the honey and why does one hear so many stories of brutality, etc.? First of all, the Japanese administration is very much in the limelight and the slightest error which would escape notice in British or other dependencies is at once noised abroad and generally gets magnified in the process. Secondly, most of the reports emanate from Americans whose republican ideas are strongly antagonistic to bureaucratic government. There can, however, be no smoke without fire. There must be some foundation for the stories that are circulated. Undoubtedly there is, some of them are true in their entirety; others grossly exaggerated, for the Korean is no mean liar especially when narrating his grievances. Alas, however, these stories could easily be matched in the colonies of other countries. Whether with or without cause—I have not the necessary taa to judge—the Government is very suspicious and prone to believe any rumour of disloyalty or rebellion among the Koreans and in the past the police were able to take action independent of the executive Government. In criticizing the colonial policy of Japan, however, it is necessary to bear in mind her policy at home, and that the powers of the police in Japan proper are considerably greater than they are in most European countries or in the United States. The average Japanese puts up with and thinks nothing of police interference that would be considered intolerable by an Englishman.

The police force in Chosen, now happily brought directly under the control of the Executive, is a very big one and is recruited, especially in the lower ranks, very largely among the Koreans. That some of these men at times adopt a bullying and hectoring attitude is pro bably beyond question, and in times of excitement excessive and brutal punishments, floggings, etc., were, and possibly still are, resorted to. Torture, too. recognized under the old Korean régime was, if not authorised by the executive, employed by the police. Violent attacks have been levelled at Japan for the brutal method adopted and the many floggings inflicted in putting down the independence movement two years ago. That two wrongs do not make a right I fully admit, but British critics, at any rate, would do well to enquire into the methods employed and flogging inflicted during and after say the Zululand disturbance in 1906 before they venture to criticise Japanese methods. Flogging has now been abolished in Chosen. Has it in South Africa? I know that the use of the "cat" was an everyday occurrence when I was in Natal in 1907–1910

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and the "cat" is a far more brutal weapon than the Japanese "jo."

From what hardships, then, may the law-abiding Korean be said to suffer? He suffers from the bullying of the lower element of the Japanese population who flooded uncontrolled into the country in the early protectorate days and it is doubtful whether he receives sufficient protection from the courts. These courts are conducted in Japanese and the Korean generally has to have the services of an interpreter, and the low class Japanese is sometimes able to obtain a verdict on a point of law against real justice, for the courts are slaves of red tape. I state, merely as gossip, for I had no opportunity of substantiating the truth of it for myself, that while in cases of Korean and Korean justice is administered, miscarriages occur from time to time when the case is one between a Korean and a Japanese. The Government would, I think, do well to encourage in every way in its power the acquisition of the Korean language among its Japanese officials, indeed it might even insist on it as a necessary qualification for promotion.

The Korean suffers, too, from the suspicious attitude of the Government already alluded to and is liable to sudden inquisitorial proceedings which, owing to cases in the past in which the police have abused their power, he fears excessively, but his lot is an infinitely happier one than the peasant class, at any rate, has ever known before and his life and property are far safer. The Government of Chosen has been and often is accused of being anti-Christian. This is not the case. Indeed, judged from a non-Christian point of view their attitude is, I think, a very liberal one. Absolute freedom exists to propagate any faith and Christian bodies have much to be thankful for in the way of grants of good building sites, etc. How, then, does it come about that these accusations are made? It is because some of the missions, notably the Presbyterian and Methodist missions, do not succeed in inculcating in their converts that churches and mission schools must not be used as places for political propaganda. When several members of the so-called provisional government of the independence movement were found to be pastors of these missions and it was proved beyond doubt that churches and schools were used as their meeting places it is not surprising that the Government are inclined to look askance at Christian converts and suspect them of revolutionary tendencies. These two missions are under American supervision and though the missionaries may be acquitted of actively aiding and abetting rebellionc their sympathies are naturally inclined to so-called "freedom" and democracy.

The Korean convert imbibes these "pernicious fallacies" and ignores the instructions of S. Peter who bid his flock "Submit yourself to every ordinance of man for the Lord's sake, whether it be to the king as supreme or unto governors as unto them that are sent by him for the punishment of evildoers and for the praise of them that do well." I was assured, however, by the head of the "Ecclesia Anglicana" — Seikokwai — who rigidly prohibits any politics among his followers, that he met with no opposition from the Government, and he told me that his Roman Catholic colleagues who adopt the same line had the same experience. It is therefore in my opinion abundantly clear that the Chosen Government is not

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anti-Christian. It is, I think, highly doubtful whether any European country or the U.S.A. would suffer Eastern missionaries to propagate their faith within its borders if the results were as unfortunate as they have been in some cases in Chosen. Japan is faced with an exceptionally difficult task in trying to bring the peninsula into an integral and loyal part of her Empire, a task rendered more difficult by the fact that for centuries the Korean has been accustomed to regard his Japanese neighbor with feelings of mingled hatred and contempt. They have, in the writer's opinion, achieved much and deserve rather the applause and encouragement than the censure of the world in general. The sooner that it is realized that Chosen is entirely unfitted for independence the better.

THE DUTY OF FOREIGN MISSIONARIES IN KOREA

By MAJOR-GENERAL WILLIAM CROZIER

From The Japan Advertiser

DEAR Dr. Gale: Ever since our interesting interview in Seoul I have been intending to write you in regard to the subject of our talk, the relations between Korea and Japan, but I deferred writing through a sense of unfamiliarity with the Far East, and a consequent hesitation to attach enough value to hastily formed opinions to justify placing them before a man of your long experience where mine had been so short especially as, although I do not know that I have reached any conclusions directly contrary to your own, I do differ from the body of Christian missionaries in Seoul in regard to a rather important stand which they have taken upon one point concerning their pastoral charges. After eight months' further stay in the Orient, however, and the opportunity to test certain views in discussion with men of longer experience, I feel that I may be excused for attempting a word of comfort and encouragement for the Korean people and of appreciation and admiration for the missionaries who are devoting their lives to their service, coupled with advice, tendered in all modesty, upon the one point on which I find myself at variance with the stand which the missionaries have taken.

In a memorandum, in which I understand that practically all the members of the missionary body in Seoul joined, in response to a suggestion of the government of Korea that the missionaries should try to inculcate with their teaching cheerful acceptance upon the part of Koreans of inclusion in the Japanese Empire, it was stated that the missionaries could not accept the suggestion, for the reason that they felt they must be strictly neutral, and while absolutely refraining from advising or encouraging the Koreans in their efforts at securing the independence of their country, they should say nothing discouraging of these efforts, in order that they might remain in close and friendly standing for the continuance of their work, in case the efforts should succeed. Although I know that the missionaries want nothing

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so much as to do and say the right thing to the Koreans, as evidenced by the many instances of helpful advice and fine work which came under my observation, I cannot think that their stand in this instance was in the best interests of the Korean people.

"I am led to this opinion by the conviction that no such misfortuue could happen to the Koreans as an early return of the independence of their country; for I do not see any reason for doubting that independence would bring back the conditions which prevailed before Japan took the country over. I do not see that, thus far, there has come to the Korean people any power to free themselves, by their own efforts, from the dreadful oppression and tyranny from which they suffered under their own rulers, nor to prevent the misery of those conditions from returning if the hand of Japan, which has to a great extent eliminated them, should be lifted. It is worth while to make a short survey of those conditions as they are pictured to us by well known writers of Korean history.

In "The Mastery of the Far East," by Arthur Judson Brown we find on pages 23-35 the following statement in regard to conditions as they existed as late as 1901:

"The life of the individual Korean was spent under constant official espionage. Unless he was a noble, he must have a tablet bearing his name and residence so that he could be identified at any time. If he was accused of crime, and he was so accused on the slightest pretext, he was brought before the magistrate who was both judge and jury, and usually lazy, corrupt and cruel. If the culprit did not confess that he had committed the crime alleged, he was subjected to torture. Every court had an appalling array of paraphernalia for this purpose—clubs, paddles, stocks, chains, ropes and manacles. The unhappy prisoner was sometimes beaten until his back was torn to ribbons, or perhaps he was hung up by the arms, or was rolled about with his hands fastened to his knees. Breaking the shin-bones with clubs was a common mode of torture.

"Under such a government the common people suffered grievously. They had no rights which their rulers felt bound to respect. The taxes would have been heavy enough if they had been honestly collected, but dishonesty more than doubled them. Corrupt and unscrupulous officials extorted as much as possible from the helpless masses.

"As this system of graft ran down a long line of officials of varying ranks until it reached the taxpayer, the plight of that unfortunate individual may be imajined. He was lucky if he had enough left for his family to eat.

"Any man suspected of having property was liable to be thrown into a filthy prison on some trumped-up charge, and held and perhaps tortured until he disgorged to the magistrate. The privilege of collecting taxes was sold to the highest bidder or given to dissipated favorites who divided the spoil. The courts gave no redress. for the plunderer himself was usually both judge and jury. A man had no incentive to toil when he knew that the fruits of endeavor would be taken from him by lynx eyed officials. So he cultivated only the rice and beans that he required for food, and devoted the remainder of his time to smoking.

"Wherever we went we heard of sub-

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stantially the same conditions—a rapacious and dissolute governing class, and a shabby, improvident people who lived from hand to mouth and hardly dared call their souls their own. The prevailing wretchedness was so great that one wondered how long human nature could endure it."

These statements are corroborated by other writers, notably by Joseph H. Longford in "The Story of Korea" published in 1911, who says on p. 40:

"All offices were used unscrupulously for the spoliation of the people and the enrichment of the holders. The King, the people said, 'saw nothing, knew nothing, could do nothing.' The limit of taxation or extortion was only that of the people to pay. With a country blessed by nature with a bountiful soil and abundant rainfall, a splendid climate, and undoubted sources of great mineral wealth, entirely exempt from all the great disasters of flood and earthquake that are the terror of Japan, the peasants, who constituted nine-tenths of the common people, though gifted with great physical strength and powers of endurance, with moral and intellectual qualities that were not inferior to those of their industrious Chinese neighbors, with physical courage that made them as fearless of death or pain as the bravest of the Japanese, had no incentive to industry when all the products of their labor were ruthlessly appropriated by the nobles and officials and only the barest pittance left to the producers. Hunger was always present with them, famine frequently, and cholera followed in the track of famine to complete the work which it had begun. All these circumstances combined to render the peasants the most hopeless, helpless, apathetic, broken-spirited people on earth; compared with whom the Irish Roman Catholics, in the worst days of Orange domination and landlord absenteeism, or the Russian serf might almost be called free, prosperous and happy.

"Such were the conditions of the Korean people throughout the 17th and 18th centuries, and those conditions continued with but little modification till the beginning of the Japanese protectorate in 1905. The rapacity and tyranny of the nobles were too ingrained by long usance, the people too convinced that their only lot in life was to act as hewers of wood and drawers of water to their masters, to admit of either being reformed, even by contact with the outer world, unless reform was forced upon them as medicine is forced on a sick and refractory child."

Of course it can always be charged that such statements are not made in an impartial spirit, but are inspired by friendliness for Japan; but they accord so perfectly with the testimony of writers well known as friends of Korea, and in full sympathy with that country and its people, as to leave no doubt of their substantial accuracy; as witness the following from Hulbert's "The Passing of Korea," written in the last part of the 19th century:

"If a man of the upper class has anything against a man of the lower class, he simply writes out the accusation on a piece of paper and sends it to the Police Bureau. If it is a slight offense that has been committed, he may ask the authorities simply to keep the man in jail for three or four days, administering a good sound beating once a day. In three cases out of four this will be done without further investigation, but if the

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gentleman is at all fair-minded he will appear in the course of a day or two and explain how it all came about. The culprit may be allowed to tell his side of the story or not, according as the police official in charge may think best." (P. 57).

"Not to know at what moment you may be called upon to answer a trumped-up charge at the hands of a man who has the ear of the judge, and who, in spite of your protests and evidence that is prima facie, mulcts you of half your property, and this without the possibility of appeal or redress of any kind,—this, I say, is enough to make life hardly worth living." (P. 58).

"Within a week of the present moment a little case has occurred just beyond my door. I had a vacant house, the better part of which I loaned to a poor gentleman from the country and the poorer part to a common laborer. The gentleman orders the laborer to act as his servant without wages, because he is living in the same compound. The gentleman writes to the prefect of police that he has been insulted, and the police seizes the laborer and carries him away. I hear about the matter the next day and hurry to the police office and secure the man's release, but not in time to save him from a beating which cripples him for a week and makes it impossible for him to earn his bread." (P. 58-9).

The last is given as typical by one writing as a special friend of Korea. I know that as far back as before the war between China and Japan a few Koreans of the upper class had imbibed some liberal ideas, and were solicitous as to the advancement of their country in the ways of civilization; but they were very few in number, and they were so persecuted at home and even driven into exile, that they were able to effect no progress.

No one with the welfare of the Koreans at heart could look otherwise than with horror and dread upon the danger of the return of the conditions above described; but the reality of the danger in case of the return of Korean independence must be apparent when we consider that the only power of the body of the people to secure themselves against it would lie in their ability to act act together as a coherent, understanding, mutually conscious association of individuals all over the country, using the power of their numbers in combination to control their officials and thus compel a government in their own interest.

Their former utter helplessness to do anything of the kind can be removed only by such primary education of the people as to enable them to communicate with one another, beyond speaking distance, to have their intelligence reached by informative propaganda, and thus to bind them together in the strength which associations have but individuals lack. The degree of education necessary is that which goes with a reading public, accustomed to newspapers and periodicals; which is yet far from attainment by the Korean populace.

Contrasted with the state of affairs from which the Koreans were so unable to emerge through any efforts of their own, we should contemplate some of the things which Japanese rule has done for them in a single decade. Railways and highways have been constructed, extended and improved, so as to greatly facilitate marketing conditions and effect an amelioration in the life of practically every inhabitant of the country; an

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Agricultural Bureau and experimental stations have been established, tending to improve the production of farms and thus to better the lot of the greatly predominant peasant population; a Bureau of Forestry has been set up, and a large expanse of denuded hillside has been reforested; great reforms have been introduced in the character of the prisons, and extension of the reforms is in process; the necessity for improvements in the methods of dispensing justice has been recognized and to a great extent acted upon; although legitimate taxes have been increased, illegitimate extortion has been practically done away with, and the taxes are honestly expended for public purposes. None of the proceeds of taxation find their way into the Imperial Treasury of Japan, and not only are they all expended for the benefit of Korea but the Imperial Treasury bears all the expense of the maintenance of the military garrisons in Korea and contributes a large sum for Korean purposes, which last year amounted to ¥10,000,000 and is in the budget for this year at ¥15,000,000.

Now let us look at some of the results of these improvements. The production of copper in 1917 was 4,979,000 pounds, over 1,000 times that of 1913; the production of lead rose from a negligible amount five years before to 1,562,000 pounds in 1917; in 1909 the production of cotton was 29,000,000 pounds, in 1917 it was 93,000,000 pounds, some 360% increase; in the same interval that of hemp increased from 8,500,000 pounds to 24,700,000 pounds (about 200%); the production of salt was 1,328,000 pounds in 1911, and 118,000,000 pounds in 1918! The average increase in the number of domestic animals—cattle, horses, pigs, goats and sheep—in 1917 over that of 1910 was about 75%. The industrial change has been as striking as that in mining and agriculture. The number of factories increased from 252 in 1911, with a capital of ¥10,600,000 to 1,358 in 1917, with a capital of ¥39,000,000, and the value of the product was about ¥99,000,000 in 1917, an increase of about 400% over that of 1911. I know that there were some instances of small increase, or even of falling off, but these were entirely exceptional and for special reasons; and the character of the increases is such as to demonstrate a great forward leap in the prosperity of the people.

It is stated that these benefits are all material, and that they are far from compensating for the moral injury done to the Koreans in imposing upon them an alien rule, and the infliction of a tyranny which, while irksome from one's own kind is intolerable from foreigners. Realizing the conditions in old Korea which are described by the writers, I cannot attach much importance to this threadbare contention, which I do not believe to be spontaneous upon the part of the Korean people but judge to be made either by those who would themselves expect to do the governing if Japan were not, or as a result of their teaching. I am unable to comprehend a preference for being tortured to death domestically over the endurance of harshness, and perhaps cruelty, in much less degree, from strangers. Moreover, the material prosperity differs from that which came temporarily to Mexico under Diaz, and which vanished later in a scourge of revolutionary disorder, in that it is accompanied by a genuine effort to uplift the people and to induct

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them gradually into an intelligent participation in the government of their own country; in which the election last autumn of municipal and provincial councils shows that at least a beginning has been made.

And this brings me to the greatest boon of all which the Japanese rule is conferring npon the Korean people, that of education, which will ultimately endow the people with the power to defend themselves against all government tyranny, oppression, and bare-faced exploitation. The privilege of primary education is being placed before a large and increasing number of Korean children, and it will not only constitute a defense of the people against retrogression to their former state of misery through misrule, but it will ultimately insure to the Koreans proper consideration from any government under which the country may fall, whether animated with the present benevolent intentions of the Japanese Government or not; for no government could disregard the united sentiment of 20,000,000 compact and homogeneous people inhabiting a geographically contained area like Korea. In effect the Japanese are endowing the Korean masses with the means of self-defense. The complaint sometimes heard that the Japanese authorities confine the educational opportunities to primary teaching for Koreans, reserving the higher facilities for Japanese, shows on its face that the complainants are thinking of their own class and not of the mass of the people. Nevertheless the government is devoting what funds can be spared to higher education, as are the missions.

I am not unaware, nor am I unmindful, of the charges that some of the Japanese methods have been harsh and cruel, and that the threatened uprising of the spring of 1919, in particular, was put down with ruthless severity; also that cruel ways of conducting investigations and of extracting evidence, sometimes involving torture, are employed in dealing with suspects of disloyalty to the present government. I have read the accounts of the burning of churches suspected of being meeting places of malcontents, of innocent persons perishing in the flames, and of executions without trial and with no sufficient evidence of guilt. I am not going to deny these charges, for I am not well enough acquainted with the facts, and I know that some of them are advanced with strong backing. I deplore the acts alleged as much as any one can, both as unjustifiable and as being unnecessary and ill-advised in the state of helplessness of the unarmed Koreans to exhibit any dangerous strength of insurrection; but it is important to remember that they relate to one offense only, that of disloyalty, while inhuman treatment was handed out to the Koreans, under their own rulers, for all kinds of offenses, often trivial, or for no offense at all. Also, we all know how difficult it is to control subordinate officials and functionaries of the law in direct contact with the people, and to instil into them the impulse to execute their duties with the spirit of consideration which may animate the higher government. How many of us northern men in the United States would like to be judged by the conduct of many officials towards the southerners in the reconstruction days following the American Civil War? In addition, it is only fair to bear in mind that Oriental races have not the same ideas in regard to the infliction of physical pain that we have, and that Japan has been practising

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Occidental methods only about a half century, which is a short time in which to expect their spirit to penetrate a whole people. I think no one will deny that the present Government General of Korea is making a sincere and successful effort to ameliorate the relations between officials and the Korean people, and to soften the rigors which have been complained of.

I am not touching upon the ethics of Japan's acquisition of Korea, for I know that as to that incident the same kind of discussion is possible as might be had in regard to the existing title to almost any part of the earth's surface by its present government, and I realize that the Japanese program for Korea is not the same as that of the United States for the Philippine Islands, but Japan has announced the intention of ultimately treating the Koreans in exactly the same way as her other subjects, with absolute equality and no distinction whatsoever between Koreans and Japanese. While I find no fault with criticism levelled against the short-comings of Japanese methods, which indeed their own press and public indulge in freely, I do not consider it an advantage to the Koreans for whose benefit the missionaries are devoting so much skillful and well directed effort, and to whom they consider their first duty to lie, for the missionary body to follow a negative course in regard to the independence movement; and indeed I must think it a positive disservice to that people to refrain from taking advantage of any occasion to discourage the idea of independence and to counsel them to profit by the opportunities for improvement and national advancement which are being offered them, leaving the question of independence out of their minds, as a matter for the future, when their descendants will be able to make an intelligent comparison between the advantages of inclusion in the powerful Japanese Empire, and independence in the midst of much stronger states than their own.

It is not pleasant to read reports of savage acts of repression executed by overwhelming force against weak and misguided people, especially when they are made with such authority as to weight down the task of the convinced friends of Japan in standing up for her, but even if the reports are believed they ought not to blind us to the enormous balance on the credit side of the ledger, and, above all, they ought not to make us tolerate a remedy which would be so incomparably worse than the disease that the transition of the fat from the frying pan into the fire utterly fails as a comparison.

I am addressing this letter to you because of my appreciation of the information which I have had from your writings, and in the hope that the views here expressed may meet with some approval from your experienced judgment and your devoted interest in the Korean people; but as the matter is of public interest and has received a great deal of public attention I am making the letter an open one.

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JAPANESE RULE IN KOREA PAST AND PRESENT

A Reply to General Crozier and Mr. R. Ponsonby Fane

By THE REV. ALBERTUS PIETERS

AS the recent articles of Gen. Crozier and Mr. Richard Ponsonby Fane have, in a sense, re-opened the discussion of Japan's administration in Korea and of the duty of American missionaries with regard thereto, I hope that The Advertiser will allow me a few words in reply.

The chief points made in Gen. Crozier's letter to Dr. Gale are that the Japanese administration in Korea, whatever its faults, is better than the Korean government that preceded it, is better than any government which the Koreans could set up for themselves, and that therefore it is the duty of American missionaries in that country to abandon their negative attitude for one in favor of the Japanese government.

Mr. Fane also thinks that the missionaries should teach their converts submission to the Japanese authorities, but he bases it upon the teaching of the Bible, which commands all Christian people to be obedient to the civil rulers.

I agree with the first two points made by Gen. Crozier. In the present state of the world the Japanese government in Korea is the only possible government, and it is better, in my opinion, for the Koreans to resign themselves to this fact and to make the best of it than for them to waste their efforts in futile "independence" movements. So far as I know the opinions of missionaries in Korea, this is also the prevailing view among them.

It does not follow from this, however, that the missionaries can accept the advice of Gen. Crozier and Mr. Fane and exert their influence on the side of the government. Mr. Fane's appeal to the Scriptures is untenable. The passages to which he refers contemplate the action of the individual in a settled state of society, with reference to the ordinary provisions for maintaining law and order. In this respect the authorities in Korea have no cause to complain of the Christian community. Such instructions cannot be held to apply to all cases, such as invasion by an enemy and control of territory by him, or political movements intended to overthrow an unjust or usurping government. If the missionaries in Korea were to teach their converts that organized resistance to government is always and under all circumstances sinful, their own history would rise up to testify against them. Many of the missionaries are Presbyterians, spiritually and historically the descendants of the stern Calvinists that successfully revolted under William of Orange, John Knox, and Oliver Cromwell. Most of those who are not Calvinists are Americans, and Americans would scorn to say that revolution is necessarily wicked. The Koreans have had wrongs that make the grievances enumerated in the Declaration of Independence look small by comparison.

Moreover, the principles of Protestantism forbid their doing what Mr. Fane

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says the head of the "Ecclesia Anglicana" did, "who rigidly prohibits any politics among his followers." He says the Roman Catholic missionaries do the same. From the principles of Romanism this is quite reasonable, for that church teaches that the priests have the right to issue such orders, and it has been a constant practice of that organization to interfere in politics, sometimes on the one side and sometimes on the other, whenever it was judged profitable for the church so to do. This power over its adherents makes the Roman Catholic church sometimes a valuable ally to a government having a problem on its hands. It is quite possible that the Japanese authorities in Korea have come to an understanding with the Roman Catholics. If so, they are playing a dangerous game, for no one ever received the political assistance of the Roman Catholic Church without paying a heavy price for it in the end. This same capacity and inclination to interfere in politics makes the church to-day an ally and to-morrow a formidable enemy, as the British government discovered when it found itself unable to enforce the conscription law in Ireland because the priests forbade it.

Protestants cannot walk that road, and will not. The right of private judgment in political relations is as sacred to them as the right of private interpretation of the Scriptures. Protestant clergymen will not attempt to exercise any such power, and if they did, Protestant laymen would not submit to it. There are over one hundred thousand adult Protestants in Japan, and they are all, directly or indirectly, the result of missionary work, but if we missionaries presumed to tell them what to do in their political relations, they would soon tell us where to get off —to use an expressive Americanism.

But if American missionaries in Korea can not issue orders, might they not give advice? Perhaps they might, and no doubt many of them do, in private, urge their Korean friends to keep out of the "independence" government; but to do that as a body, or in any official or semi-official way, is out of the question. It would be contrary to the instructions under which they work, for practically all mission boards have rules which the missionaries have promised to observe, forbidding any political activity. These rules are to be obeyed not only in the letter but also in the spirit. Moreover, for the missionaries publicly to urge their converts to abandon all patriotic efforts would at once place them in an unfavorable light, as unsympathetic with the just grievances of their people, and as taking sides with their oppressors. More than a decade of brutal and stupid misgovernment has left the nerves of the Koreans on edge, and it would probably go far to ruining the missionaries' prospects of usefulness in their religious work if they adopted Gen. Crozier's well-meant advice.

The articles of General Crozier show that he has full information on the Korean question, and is not inclined to condone the evil things that have been done there in recent years.

What Mr. Fane says in the beginning of his article concerning present conditions is very likely true. We all very gladly recognize that Baron Saito is a sincere and able administrator, who is doing his best to cleanse the Augean stables and to improve the lot of the Koreans. We are thankful for what he has done and wish him all success, even though what happened in Manchuria last

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winter makes optimism difficult. It is when Mr. Fane begins to discuss the history of a few years back, and attempts to discredit the "stories of brutality," that he shows himself either unacquainted with the facts, or unable to pass a fair judgment upon them or both.

He begins by saying that "most of the reports emanate from Americans, whose republican ideas are strongly antagonistic to bureaucratic government." This is not true. Dr. Dunlop, who was associated with me in reportiug the "Conspiracy Case" some years ago, Dr. Schofield, who arraigned the authorities so terribly in 1918, Mr. McKenzie, who wrote "Korea's Fight for Freedom," the reporter for The Manchester Guardian, Capt. Graves, author of "The Renaissance of Korea," and the missionaries who last year reported the massacres in Manchuria, are all British. I do not know where to find a similar list of Americans who have exposed the cruelties of the Japanese in Korea. Indeed, I should find it difficult to name a single American missionary resident in Korea who has either through criticism in the press or through reports of atrocities, come prominently before the English-reading public. Can Mr. Fane name them?

As for journalists, while the proprietor of The Japan Advertiser is an American, it so happens that both the present editor and Mr. Hargrove, who edited the paper at the time of the first serious complaints, are British, as is also, of course, Mr. Robert Young, of The Japan Chronicle. It is, as a matter of fact, prevailingly British and not American testimony and criticism that have reached the English-reading public.

Mr. Fane proceeds to insinuate that there has been gross exaggeration, "for the Korean is no mean liar." Such an assertion is cheap fun, but shows that he doesn't know what he is talking about, for the statements made many times in The Japan Chronicle and The Japan Advertiser, as well as those issued by the Federation of Churches in America, are by no means based upon unsifted Korean rumors. For the most part they are supported by court records, by the testimony of British and American eye-witnesses, by the admissions of Gen. Hasegawa and other Japanese officials, etc., etc. Where Korean evidence has been made use of it has been carefully sifted and tested by men who know more about the truthfulness or mendacity of the Koreans in a week than Mr. Fane knows in a year. I challenge Mr. Fane to make good his insinuation that there has been exaggeration by producing a single charge made by responsible parties that has not been substantiated. So far from the reports that have reached the outside world being exaggerated, it is safe to say that not one-tenth of the abomination wrought by the Japanese police and military in Korea have been made public, for the people who know the most about it have had best reasons for keeping quiet.

Another gratuitous insinuation is that the brutalities complained of are due to irresponsible action by the lower ranks of policemen, sometimes Koreans. He says: "The police force is recruited, especially in the lowest ranks, very largely among the Koreans. That some of these men, etc., etc." The fact is, on the contrary, that the cruelties brought home to the Japanese police in Korea were committed largely in the capital,

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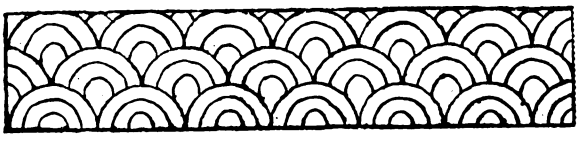
by the Japanese, under direct control of Gen. Akashi and his successors.

Mr. Fane tries to excuse the floggings by pointing out that flogging is inflicted in South Africa. Here he misses the point altogether. It is not flogging as such that is complained of. For all I can see, corporal punishment may have as legitimate a place in the state as in the family or in the school. What Dr. Schofield exposed was that the men were flogged so severely that the flesh was beaten to a pulp, and that they were then left without medical attention until gangrene set in. He reports one case which came under his own observation, in which, though the patient lived, the entire fleshy part of the leg was gone.

Does Mr. Fane mean to say that such things as this are done by the British in Natal? It is incredible.

Mr. Fane's article is full of false parallels, which show at once that his is a case of special pleading. He speaks of the measures taken by the Japanese in Korea against the "independence" movement, and compares them with what the British did in South Africa after the rising of 1906. But the latter was a serious armed rebellion, which the military had to put down, while the former was a peaceful demonstration by a population that had been wholly disarmed. Where is the parallel? So, too, he praises the Japanese for being willing to have Koreans in their schools and clubs, as compared with the attitude of the British in India and South Africa. I hold no brief for the defense of the British, but I can see plainly that the color line makes trouble everywhere, and that there is no color line between the Japanese and the Koreans. The Koreans are racially, and in point of civilization, nearer to the Japanese than any other people on the face of the earth. Their languages are so alike that they must have had a common origin. Until Korea was devastated by the armies of Hideyoshi, the Koreans were superior to the Japanese in civilization, and taught them many of the arts as well as the literature of continental Asia. The social and moral conceptions of the two peoples have the same basis in Confucian ethics. To draw a parallel, therefore, between the relations between whites and blacks on the one hand and those between the Japanese and Koreans on the other hand, is to be both offensive and foolish. There is no more reason why the Japanese should object to the attendance of Korean children at the same school as their own than there would be for Englishmen to take such an attitude towards the Hollanders or the French.....[The citation of "atrocities" which follows is for various reasons omitted here.]



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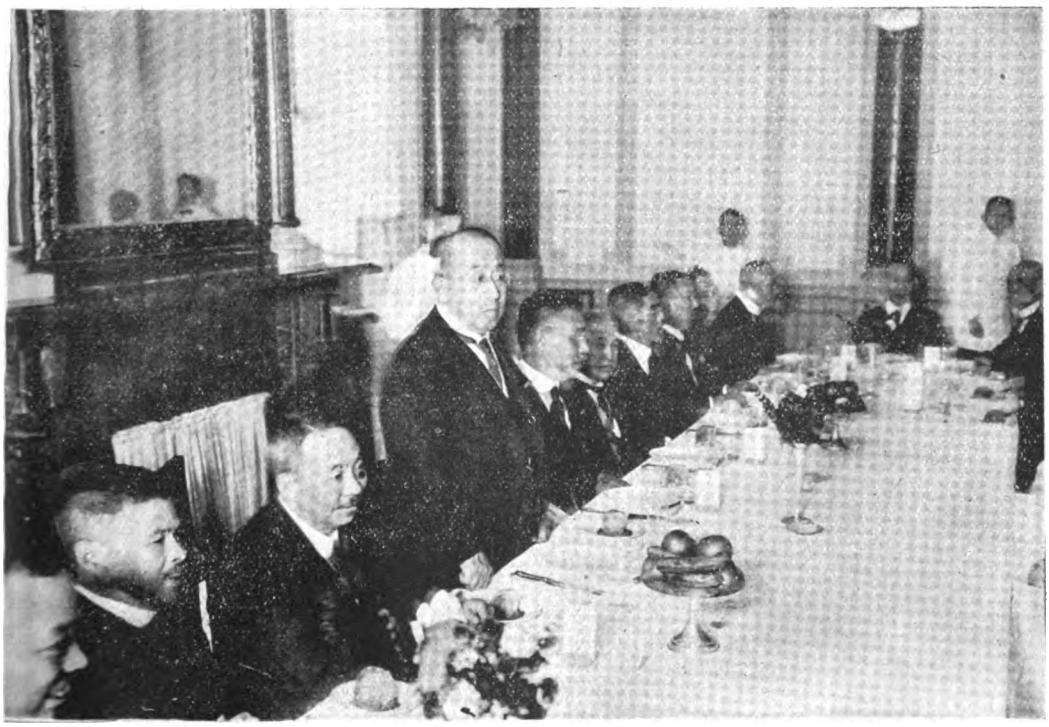
THE AMERICAN AMBASSADOR AND PARTY



PRINCE TOKUGAWA AT THE AMERICA-JAPAN SOCIETY BANQUET

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JAPAN'S "GRAND OLD LADY" MRS. KAJIKO YAJIMA
LEAVING FOR WASHINGTON

MAJOR-GENERAL WOOD, GOVERNOR OF THE PHILIPPINES,
ARRIVING IN TOKYO

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FROM THE JAPANESE PRESS

Japan's Shantung Terms

The following statement was issued by the Gaimusho :—

The Japanese Minister at Peking submitted on the seventh instant the following general plan as the basis of the settlement of the Shantung question, and inviting thereto a serious and sincere consideration, once more requested the Chinese Government to enter into negotiations in this matter along the lines indicated in that plan and to appoint as soon as possible commissioners with a view to arranging detailed plans for carrying into effect the terms of settlement that may be agreed upon.

(1) The leasehold of Kiaochau and the rights originally granted to Germany with regard to the fifty kilometre zone around the Kiaochau Bay shall be restored to China.

(2) The Japanese Government will abandon plans for the establishment of a Japanese Exclusive Settlement or of an International Settlement in Tsingtao: provided that China engages to open of its own accord the entire leased territory of Kiaochau as a port of trade and to permit the nationals of all foreign countries freely to reside and to carry on commerce, industry, agriculture or any other lawful pursuits within such territory, and that she further undertakes to respect the vested rights of all foreigners.

China shall likewise carry out forthwith the opening of suitable cities and towns within the Province of Shantung for the residence and trade of the nationals of all foreign countries.

Regulations for the opening of places under the foregoing clauses shall be determined by the Chinese Government upon consultation with the Powers interested.

(3) The Kiaochau-Tsinanfu Railway and all mines appurtenant thereto shall be worked as joint Sino-Japanese enterprises.

(4) Japan will renounce all preferential rights with regard to foreign assistance in persons, cabital and material, stipulated in the Sino-German Treaty of March 6, 1898.

(5) Rights relating to the extension of the Kiaochau-Tsinanfu Railway and options for the construction of the Yientai-Weinsien Railway will be thrown open for the common activity of the international financial consortium in China.

(6) The status of the Custom House at Tsingtao as forming an integral part of the general customs system of China shall be made clearer than under the German régime.

(7) Public property used for administrative purposes within the leased territory of Kiaochau will, in general, be transferred to China, it being understood that the maintenance and operation of public works and establishments shall be previously arranged between the Japanese and Chinese Governments.

(8) With a view to arranging detailed plans for carrying into effect the terms of settlement above indicated and for the purpose of adjusting other matters not embodied therein the Japanese and Chinese Governments shall appoint their respective commissioners as soon as possible.

(9) The Japanese Government have on more than one occasion declared willingness to proceed to the recall of Japanese troops now stationed along the Kiaochau-Tsinanfu Railway upon organ-

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isation by China of a police force to assume protection of the Railway. As soon as the Chinese Government shall have organised such a police force and notified the Japanese Government to that effect, Japanese troops will be ordered to hand over to the Chinese police the charge of the railway protection and thereupon immediately to withdraw.

It is however to be understood that the question of the organisation of a special police guarding the Shantung Railway shall be reserved for future consideration between Japan and China.—*The Far East.*

Editorial, Japan Advertiser

First impressions of the latest Japanese offer regarding Shantung are that it is a fair and reasonable proposal. The basis of this impression is the consideration, which seems apparent on the face of the terms, that if China accepts them she will be in a better position than she was under the Germans. She has not got everything she asked for, but it must be remembered that "everything" was not taken from China; some of it was taken from Germany, by Japan. Japan retains the German rights in the railway and the mining concessions. But nothing else is kept. Tsingtao, which was a German city, becomes a free port under the Chinese Government. There is to be no Japanese or any other foreign settlement. The preferential commercial rights which Germany obtained secretly under the lease agreement of 1898 from China are cancelled. The two projected railway lines, which were to have been Chinese-owned but German built and German managed, are turned over to the Consortium. All Japanese troops are to go as soon as China is ready to replace them with Chinese guards. There is an acknowledgment that the Customs at Tsingtao are an integral part of the Chinese Maritime Customs, and the former German stipulation that the chief should always be a German disappears along with its corollary that when control of the port passed to Japan, the chief should be a Japanese. Having regard to the state of things in China it is not easy to argue that Japan is under any obligations to do more. The offer dispels most of the fears which the Chinese and their foreign friends expressed, and we can see no substantial reason why China should not accept it and make the most of it. There is not the slightest room for believing that it will be improved. The ideal state of things to which the Chinese naturally look forward, when they shall own and run all their railroads, their customs, and everything else, cannot come about until China has prepared herself for it. When that day comes nothing can prevent it.

The Shantung question has been the subject of so many statements and so many charges that readers are to be forgiven if they hardly know how to take this latest proposal. A comparison with some former criticisms of Japan's policy is as good a method as any other of seeing the offer objectively. The American Journal of International Law (October, 1919) contained an exhaustive article by Charles Burke Elliott in criticism of Japan's policy. Mr. Elliott held strong opinions on the question—and on Japan's whole policy—and did not affect to conceal them. In the course of his article he quoted a statement of the conditions on which Japan would return Shantung made by Mr. Matsuoka, then of the Japanese Foreign Office, to the following effect:

(1) Japan is to restore Kiaochou to China.

(2) In returning Kiaochou, Japan, in the interest of all nations, asks only one thing, namely, that the territory be opened to international trade. It is only as a natural corollary of this proposed measure that Japan also desires to establish an international, not a Japanese, settlement, in the city of Tsingtao.

(3) Japan will withdraw all her troops, not only from the railway zone but also from Tsingtao.

(4) The Shantung Railway will be operated not by Japan but by a Sino-Japanese joint corporation in which both Japanese and Chinese capital will be represented. China will participate in the management of this railway.

(5) Japan will withdraw her police forces from along the railway and will

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entrust the Chinese authorities with the policing of that region.

Comparison will the official terms now published show that the offer adumbrated by Mr. Matsuoka has been considerably improved on, notably by the proposal to make Tsingtao a free Chinese city and by Japan's relinquishment of Germany's preferential rights throughout the whole province of Shantung. Now, the comment of Mr. Elliott on the proposals outlined by Mr. Matsuoka is "if the Japanese would enter into a formal engagement along these lines, all substantial objections to the ratification of the treaty would be removed."

Another severe critic of Japan's policy is Dr. John C. Ferguson, adviser to the Chinese Government. He wrote a statement on the Shantung question for the League for the Preservation of American Independence. (The idea that American independence was in jeopardy will be a new thought to readers in this remote part, and the connection between that independence and Shantung is not clear.) But Dr. Ferguson's statement is clear. He charges Japan with intending to "reserve to herself part of the territory (Kiaochou) for her exclusive jurisdiction, and further to take possession of all German property in Shantung province." The first part of Dr. Ferguson's charge falls in face of the new Japanese proposals. As for German property, Japan proposes to retain the railway which Germany built and controlled, and which was, as Overlach has pointed out, "the only road in China over which China has not definitely reserved the right to assume control at some future time." Japan bases her claim to the railway on the sacrifices she made in expelling the Germans from Shantung. Without Japan, they would not have been expelled. Without Germany, the railway would not have existed. Without foreign capital—which necessarily means, in China's case, foreign management and auditing—there would be almost no railroads in China. If that German property had fallen into the hands of any country but Japan, would there have been the same outcry if the country which took it from the Germans proposed to recoup itself by retaining Germany's capital rights in it? Is it quite fair—leaving practical politics aside—to raise a clamour against Japan because she has taken the opportunity to gain rights of a similar nature to the rights held by many other foreign countries in China? It is true that the position is different; Japan is near and the Germans were distant. The Chinese have declared that they did not fear German occupancy in Shantung because Germany was too far away to convert that occupancy into a military menace. The geographical facts, and the vital importance of the Shantung railway in Peking's communications with the rest of China, form arguments for special conditions regarding Japanese control of the line, but Japan can hardly be asked because of her geographical position, to forfeit advantages of a kind which many other countries enjoy to the mutual advantage of themselves and China.

Now that nothing remains of the "rape of Shantung" except the Japanese succession to Germany's capital rights in the Shantung railway and in certain mining concessions, the way is clear for a settlement which, if not ideal, is reasonable and which restores to China a portion of her lost sovereignty in an important part of her territory. Some reports from Peking suggest that the terms will be refused. It is doubtful how far the present Peking Government can be said to have the authority to refuse or accept anything on behalf of China, but it is safe to predict that if they decline to consider terms which represent a great advance on anything that has been offered before, and which in Mr. Elliott's words "remove all substantial objections to the treaty," their delegates will fail to find in Washington the sympathy which they evoked in Paris.

Industries on up Grade

That Japanese industries are on the up grade is shown by the report of the Japan Hypothec Bank. The number of all industrial companies in Japan at the end of June was 9,605 with an aggregate capitalization of ¥8,469,000,000

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of which ¥4,486,000,000 was paid-up, showing an increase of ¥1,952,000,000 over the corresponding period of last year. Details follow:

Industries	Nominal Capital June, 1921	Paid-up Capital June, 1921
Dyeing	¥1,511,000	¥773,000,000
Chemical	1,315,000,000	667,000,000
Machine	1,045,000,000	542,000,000
Foodstuff	896,000,000	442,000,000
Various Industries...	410,000,000	169,000,000
Electric	1,077,000,000	581,000,000
Gas	127,000,000	91,000,000
Petroleum	113,000,000	67,000,000
Metallurgical	1,426,000,000	856,000,000
Railway	547,000,000	297,000,000
Total	8,469,000,000	4,486,000,000

Condition of Women Workers in Tokyo Factories

Preliminary report of the investigations carried out by the Social Service Bureau of the City Office of Tokyo since last February on conditions of living of women workers in Tokyo has been published by Miss Katsuko Hayashi, one of the officials of the bureau. According to the report, the total of women workers in Tokyo amounts to 65,114 against the total of men who are numbered at more than 143,000. The scarcity of women working in plants, factories and other industrial concerns in Tokyo is ascribed to the fact that the metropolis of Japan has few factories engaged in cotton or silk spinning and textile industries. The official investigation just completed by the City Office was made of 52,000 women workers in plants. The preliminary report says that 51 per cent of these women are living in the urban districts of Tokyo, while the rest have their homes in rural districts in the suburbs. Honjo ranks first in the population of factory-girls and Shiba, Asakusa, and Azabu come next in order. Among other rural districts around the city, Kitatoshima with its center in Minamisenji is most densely populated by women workers, while Kameido in Minamikatsushika and Shinagawa in Ebara rank second.

The number of dyeing factories in Tokyo far surpasses that of other plants, the total of plants being returned at about 32,000.

The conditions of labor of those women hands in factories are declared deplorable. For example, see the following list of wages: the monthly wages of a woman worker in textile and dyeing factories in Tokyo varied from ¥70 to ¥5, the average income being ¥25.16; that of chemical factories is from ¥35 to ¥11 and the average, ¥22.61; that of miscellaneous factories, ¥50 to ¥14 and the average, ¥30.50; that of machinery factories, ¥70 to ¥11 and the average, ¥28.49; that of food and drinks factories, ¥46 to ¥20 and the average, ¥24.42; that of Government-owned factories, ¥45 to ¥19 and the average, ¥30.68; and the average highest income of a woman worker in Tokyo is ¥31.5 and the lowest, ¥17.5. As to the working hours, these women are working for seven to 13 hours a day at present when the drastic curtailment of business is enforced. There are 173 plants where women workers must work for 10 hours and 25 where a nine hour day is adopted, while those where the 11 hour day is adopted amount to 27. The factories with the 12 hour day total 26.

It is only at nine factories out of 316 that special measures are taken for the conditions of health of these women workers. The age of these women workers ranges from 15 to 25 years. There are 571 girls who are 15 to 20 years old while those of 20 to 25 years of age total 530. Most of these workers offered their services to the factories in order to earn money to supplement their domestic expenses. This class of workers amounts to 80 per cent of the total, while 20 per cent of the women workers in Tokyo is working in order to earn their marriage expenses.

Out of 1,900 women, 111 are illiterate, while 708 finished the elementary course of primary education and 149 completed the whole course of compulsory education. Twenty-five were found to be graduates of girls' high schools. According to Miss Hayashi, the city official, quoted in the Chugai Shogyo, the factory-girls who are livlng in the dormitories established by the proprietors, are crowded into narrow rooms, the dimension occupied by one worker being no more than a mat and half.

Few factories allow the women to

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dry their futon in the sun during daytime, but as to a certain factory in Oji, a glance at their bedrooms is enough to cause dismay for there about 40 suits of futons are said to be always extended over about 20 mats on which the girls by shift have to sleep wakefully interrupted by the bustling of men and noise of machines. "The expenses of their food," says she, "varies from 17 sen to 60 sen a day. The average expense of daily meals amounting to 32 sen is far below the standard rate of 58 sen published by the Government during 1919.—*Japan Advertiser.*

Ambassador Warren Received by Crown Prince

Mr. Charles Beecher Warren, the new American Ambassador to Japan, went to the Imperial Palace and presented his credentials to the Throne.

The new Ambassador drove to the palace in a decorated carriage specially sent by the Imperial household. He was attended by Mr. N. Matsudaira, master of ceremonies of the Imperial household, and escorted by lancers according to custom.

Mr. Charles Edward Bell, councillor, and 17 other members of the embassy staff, followed the Ambassador in seven carriages also sent by the Imperial household.

The Ambassador and other officials of the embassy were received at the entrance of the palace by Count Toda, grand master of ceremonies, and after a short rest in the Reception Hall were ushered to the Peony Hall where the party was presented to the Crown Prince, who received the Ambassador and members of his staff on behalf of the Emperor.

Mr. Watanabe, master of ceremonies, acted as interpreter.

The Crown Prince addressed the new Ambassador in graceful terms through the official interpreter. After presenting his credentials to the Throne through the Crown Prince the Ambassador and his party retired from the hall.

Shortly afterward the Ambassador and members of his staff accompanied by 11 ladies, wives of the embassy officials, were ushered to the Hall of Paulownia by Baron Omori, chief steward of the Empress's household, and were presented to Her Majesty the Empress, who received the party and greeted the new ambassador through Mr. Matsudaira, who acted as interpreter.

The Ambassador and party returned to the embassy shortly after 11 a.m.

The American Ambassador's was the longest procession of diplomats to the Imperial Palace ever witnessed here.

Following the audience of the American Ambassador at the Imperial palace, M. Stanislas Patek, new Polish Minister in Tokyo, and M. Bassompierre, new Belgian Ambassador in Tokyo, rode to the Imperial palace and were presented to the Empress and the Crown Prince. The Polish Minister presented his credentials to the Throne through the Crown Prince. The Belgian Ambassador, who had presented his credentials to the Throne through the Crown Prince several days ago, was received in audience by the Empress at the Hall of Paulownia, Mrs. and Miss Bassompierre also being received.—*Japan Times and Mail.*

Make Prison Unpopular

Dr. Yamaoka, Chief of the Bureau of prisons, in the Department of Justice, has a remarkable scheme for introducing reforms into the present prison system of Japan.

According to Dr. Yamaoka, the Japanese prison system is behind the times, because the prisoners are compelled to wear dirty brickish red uniforms, and because they are kept behind brick walls away from the rest of the world.

Dr. Yamaoka believes that the present method of permitting life prisoners to sit and read all day should be radically altered. Prisoners serving a term of years are now forced to work from 6 to 7 hours a day at some useful occupation. Dr. Yamaoka believes that this is too little, they should be worked from 12 to 13 hours a day, and then they won't think prison such a fine place. And if criminals serving life sentences were forbidden to read, they would not think that prison was only a place in which they will have unlimited opportunity to improve their minds. Dr. Yamaoka goes on to say.

"These life prisoners ought to be exiled

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from Japan. There ought to be a prison settlement in Karafuto (Saghalien) where they could be sent in perpetual exile.

"And we ought to strengthen the relations between the Japanese factories and the prisons, so that the prisoners could be made to work more efficiently and make some profit for the Prison Bureau."

There are about 1,000 prisoners, who according to Dr. Yamaoka's scheme of reform, ought to be banished to the wilds of Saghalien.

Foreign Trade Necessities

The official trade returns for the first half of this year show a marked decrease, both in exports and imports, almost all articles recording considerable decrease as compared with the same period of last year. The decrease in imports may be partly attributed to the financial inactivity and industrial depression still lingering in this country.

The inactivity of the trade with America and China is especially remarkable on the side of exports. The extreme inactivity of export trade may be recovered and squared in the second half of the year, when the foreign trade of this Empire results in a gain of exports over imports as a rule. But whether or not this general rule will apply to the present year cannot be prophesied and accordingly the future of the external trade interests forbids any optinism.

What calls for the attention of the Government and Nation as a matter of imperative necessity in this connection are the measures to be taken for improving the depressed trade situation of the present and promoting the export trade of the Empire by artificial means, and in this connection we greatly regret that the Government authorities and business men are quite indifferent and negligent.

Whereas there are many available measures for encouraging and advancing the export trade of this Empire, they are practically doing nothing, utterly insensible to the requirement of the moment and the pessimistic foreign trade outlook. Among other things, a measure of imperative necessity for remedying the present depressed trade situation is the establishment of a system of long term advances, freight rate on principal exports, the organization of unions or associations among traders and manufacturers for taking up guarantee for their liabilities, the immediate reopening of foreign branches and agencies of those Japanese concerns and merchants closed during the war, the stoppage of useless and injurious competition among traders dealing in the same line and the accommodation of treasury funds at low interest on important exports, which are sure to go a long way in facilitating the increase of export trade.—*Nichi Nichi.*

The Leprosy Problem in Japan

It is reported that the Home Office authorities are about to take up in a serious way the question of the government's duty towards the lepers of this country, and to devise ways by which the lot of these unfortunates may be mitigated, at least. This will be a long step forward and, if the matter be pushed intelligently, it will remove one of the worst blots on Japan's present day record as a modern and progressive state.

It has been proven as conclusively as anything can be proven in the science of the prevention of disease that strict segregation will eliminate leprosy from a land. The disease was once quite prevalent in Scandinavia and Northern Germany, where after many years of segregation of the afflicted, it has finally been stamped out. In Japan's nearest neighbour on the east, the Territory of Hawaii, the number of known lepers has been reduced from three thousand twenty years ago to around seven hundred at the present time, solely, until very recently, through segregation. In China and other Asian mainland sections, with the exception of India, there has been no attempt at segregation, with the result that leprosy is continuing unchecked.

During the past ten years great strides have been made in the search for a cure for the disease which had been regarded as incurable from long before the time of Christ. In Germany, after long and patient research, the bacillus of leprosy was identified. In Manila, a bacteriologist, after years of experiment and test, suc-

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ceeded in segregating the bacilli and propagating them in cultures, thus arriving at the first step in the preparation of a possible serum. In India countless experiments were made in the search for a specific, and here, and in Hawaii, very marked success was attained in a number of ways, resulting in what is now claimed to be a cure. Exhaustive tests of this cure are being carried on in the Philippines, India, Hawaii, and in the United States proper.

In all the places where there has been success, either in the way of seeking a cure or in the way of elimination through segregation, success has come only after the recognition by both government and people that leprosy is a disease that carries with it no taint of disgrace. Lepers, instead of being those from whom people shrank in disgust, became the object of the greatest care and kindness, with the various segregation centers and leprosaria as far removed from being "pest houses" as was possible by the liberal use of money, spent in kindness and with the greatest sympathy for the afflicted ones.

Even then these centers were shunned by many of the lepers until there was held out to them the possibility of a cure, when the segregation homes became not places of certain death but centers of the greatest hope. Where it was once necessary to force lepers to enter the centers after hunting them down like condemned criminals, they now come voluntarily, seeking for relief and a restoration to their relatives and friends as clean men and women.

When Japan actually begins on a proper system of segregation, it must be with the pledge of the government to the people that the specifics and treatments being demonstrated elsewhere will be used here; that segregation will mean entering a hospital, where no disgrace attaches itself, and where a cure is possible. Such segregation must be compulsory, of course, and lepers must not be permitted to wander at will throughout the land, each a source of possible danger to others.

To do this properly will cost money, but after Japan has signed the armament limitation agreement with the other Powers, there will be money available to save life and prevent suffering out of what will be saved by not preparing those other things now designed to bring death and misery.—Ed. in *Japan Times & Mail*.

Japan's Task in Siberia

Japan has a most thankless task in Siberia, as well as one cordially disliked by the Japanese people as a whole. But, in the same way as the Entente Powers assisted in the creation of the independent states along the eastern border of Russia and poured money into these and into Hungaria and Poland for the creation and strengthening of the "sanitary zone" against Bolshevism, so Japan must have some zone of protection against the frenzied insanity that has seized the Russian people, a frenzy that time is now moderating and an insanity that is gradually growing less pronounced as the hunger-cure proceeds.

It is wholly unfair that Japan should be saddled with all the blame for whatever happens in the particular corner of Russian territory in which the other Powers have left her standing alone. If one-half the various reports from Russia are to be credited, there is little happening in and around the Maritime Province that is not being duplicated more or less in every other part of Russia, and not even the least sensible anti-Japanese faultfinder would blame Japan for the riots in Moscow, the uprisings in the Ukraine and the various counter-revolutions that one hears about all the way from Lake Baikal to the Finnish line.

It is decidedly unjust that in Japan itself there are publications that accept the word of any amateur observer and sightseer at one hundred per cent and calmly contradict, on the strength of such superficial statements, the formal and supported assurances of the Japanese Government.

There is nothing which Japan desires of Russia that the United States and Great Britain does not desire, namely that Russia should reorganize herself and make it possible for normal trade relations to be resumed, with a cessation of the effort to spread the Bolshevik-rabies

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throughout the world. There is nothing which Japan is doing today in the Priamur which the United States is not doing in San Domingo and Hayti, and which a short time ago so many Americans desired that she should do in Mexico. The British today are intervening in Asia Minor on a more aggressive scale than Japan is intervening between the Russian factions, with no greater authority and no better reason.

The British Government has made formal inquiries of the British representatives in Vladivostok concerning the charges of Japanese plotting behind the Merkulov coup, and, inasmuch as it was promised that the Commons would be informed were there truth in the allegation and nothing has been said, it ought to be fairly well established that the charges are false, even if there be those in Japan unwilling to accept the word of the Japanese Government in the matter.

Japan has an expensive and thankless task on her hands in seeing that in at least one corner of Russia there is law and order and in making sure that the westernmost door of Russia is not being used as a mouth through which the Bolshevik poison can be spewed into the Pacific for the contamination of other lands. In what she has to do, for others as well as for herself, she should have sympathy and, where criticism be found necessary, it should be constructive, not merely abusive and insulting.—*Japan Times and Mail.*

League Resolutions

Resolutions on opium, labor, disarmament, Shantung and Yap have been passed by the Japan League of Nations Association after prolonged conferences. The resolutions follow:

Opium Question: This question claims serious attention not only from the standpoint of humanity but also from an international point of view. The difficulty requires not only international co-operation for its solution, but necessitates positive steps being taken by the Japanese Empire, which is destined to suffer most seriously from the malcontrol of opium in Kwantung Province;

"Labor Question: The Government should be encouraged to enact labor laws based on the agreements passed by the Washington Labor Conference with due regard to the spirit of international co-operation underlying those agreements;

"Armament Restriction: The principle of armament restriction is well embodied in the League of Nations, and its realization requires the conclusion of an Anglo-American-Japanese entente through the exchange of opinions among these three Powers;

"Shantung: The Shantung Question is of grave importance, not only as a question bearing on the Sino-Japanese relations, but as one directly affecting the Japanese position in the world. The Government should be encouraged to aim at its solution without regard to the past difficulties:

"Yap Trouble: While well aware of some room for further negotiations on the cable question, the Japan League of Nations Association considers that the Japanese mandate over Yap Island must be regarded as a decision that neither requires nor justifies any alteration at this moment."

Joint Control for C.E.R.

Mr. Stevens, American railway representative of the Allied Commission on the Chinese Eastern Railway, left for Harbin June 29th, travelling via the Antung-Mukden line.

In the course of an interview, he said that the C.E.R. cannot be effectively managed except by international control and he added that the American Government is of the same opinion. It is entirely due to the international control enforced, he said, that the railway has been able to realize satisfactory business results, for China and Russia alone cannot realize satisfactory results, still less can they redeem the loan of ¥30,000,000 outstanding.

In this connection, it is reported that Japan will accept ¥20,000,000 worth of loans for the railway. She may welcome the loan for she is prompted by a desire to extend the South Manchurian Railway.

From an international point of view, however, the question cannot be decided without due deliberation. As regards the reported loan of ¥10,000,000 to the

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Railway, said to have been granted by the United States, Mr. Stevens said that America is not now in a position to accept it owing to the prevalent financial conditions.

Tuchun Chang Tso-lin of Mukden is said to be a stanch opponent of the proposal to internationalize the railway, but it is thought that the Tuchun may be actuated by different motives in his refusal.—*Japan Advertiser.*

Tokugawa's Appointment is Welcomed

The appointment of Prince Tokugawa is regarded by well informed British and Americans as a great success for the Japanese Government, paralleling the appointment by President Harding of Senator Elihu Root. This opinion is shared by some prominent American journalists, who unanimously point out the great popularity and credit of the Prince and say that, though he has no diplomatic experience, his popularity and influence will sufficiently compensate for this lack and enable him to win success in his mission.

Interviewed by the Asahi representative, Prince Tokugawa has made the following statement:

"I was approached by the Premier some time ago to accept the leadership of the Delegation to the Washington conference. This surprised me as much as it embarrassed me, and naturally I reserved my final answer.

"I then sought advice from my relatives and friends who agreed that for the sake of the Empire it would be advisable for me to rise to the occasion, and do my bit of service for the State. Accordingly I finally decided to accept the position.

"The grave responsibility upon my shoulders forbids my giving public expression to the circumstances bearing on my appointment beyond what I have said. I can safely assure the people, however, that I am determined to do my best in the cause of the Empire. Some people seem to suspect the true motives of the Premier in approaching me with the offer. For my part, I believe that the Premier acted with all good faith and sincerity.

"As to the propriety of my appointment for this important task public opinion may be divided. I am well aware of my shortcomings, and I am ready to listen with gratitude to whatever adverse criticism the public may advance against me, in the hope of learning lessons that I ought to learn."

The appointment of Prince Tokugawa as Delegate to Washington deserves an enthusiastic welcome, says Mr. Ooka, of the Seiyukai. With his unblemished character and well developed intellectual faculties the Prince is expected to be the best Government Delegate to such a conference as the one to be held at Washington, that the Japanese can ever hope to nominate. He is a born diplomat and his appointment will meet with the hearty approval of his foreign friends.

A Japanese Letter

Can the Japanese be 'Americanized'? This report of a Japanese attempt toward Americanization, in the interior of Japan, may throw some light on the much-agitated question.

TOKYO, JAPAN, *February 7*, 1921.

DEAR ATLANTIC MONTHLY,—

The following letter from a former pupil, who is now wife in the kind of Christian home and house any young American couple would be proud to have, is given as written. How delightful is the sense of humor, the give and take between husband and wife! Is not this the 'acid test' of the American spirit? Yours truly, A. G. L.

January, 27.

MY DEAR MISS L——,—

I'm answering lots of letters and cards now I got at new years time. I could not write because I was sick in bed, now I am going to write you a few lines in English for a change as I have been thinking to write you any way. I was very thoughtless that I took medicine which did not agree with me. I took it because a friend of us told me that is good. I should have spoken about it to my husband; and then doctor told us that medicine poisoned me. I never had such a hard time—my throught and mouth all swollen up, could not drink or eat or anything and had such high fever that everybody was scared. My husband said that was punishment from God

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because I did not agree to M——'s new year's plan.

That is this: (1) M—— wants to change this house intirely into foreign house so he can walk in with dirty shoes.

2. He wants me to wear foreign dress intirely and children too.

3. He wants to change our language into English.

4. He wants to live more convient ways in every thing than now, he mentioned so many small things.

I abjected every one of them. Japanese house is convient for Japanese and specially our house is. I am more than thankful we have every thing we want comparing other Japanese house. This is made for two sides—Japanese and foreign, we can intertain Japanese guests or foreign guests and very convient for children. I am quite satisfied as it is. I don't like the custome to walk in with dirty shoes, you know country people don't know any better. If we allow them to come in with their own shoes, I have to clean our carpet every time people left and I don't know how much trouble that is.

And then about my changing dress and children it is better for children even though it is trouble to get material as we can not buy in T——and I have to teach our country tailor how to make children's dress beside I have to make over half dozen times in one dress. You can not make your dress in T——that is settled. If we get a tailor from Kyoto or some place it is twice much expensive than you get a man in your own town. Since I have plenty of kimonos it is too extravagant to wear foreign dress. I like it just for sporting and I have some for it. You know a monkey is a monkey, and can't be looked nicer since she is borned as a monkey. I am fortunately or unfortunately Japanese but I am satisfied being Japanese and try not to show a goat as a sheep, if I can help it. Ha! ha! Of course I know we have to change Japanese kimonos but I suggest we must change inside part than outside part, I mean underwear part. And the language too. He wants me to speak in English to him and to children. I did not abject this as bad as others but you know I am not good in English and takes 3 times much of time and I canot not say half what I want to tell. You know I I am such a poor head, I can not satisfy my husband. He said 'try and do it whether you can or not.' He made me do it. I say this way when I have to speak to him. Dear, um, um . . . he says, What is it? and rest of that, I tell him in Japanese. English does not come out easily from my mouth. I report you our new year's quarrel. I think no body writes you like that, but I tell you the truth it is better to tell such things to her trusted friend, perhaps she can tell better openions or suggest some new things, ne!

One of our twin girls is walking like a big girl the other was late 15 minutes when she was borne but she is later than 2 months. She still like a little animal but she is pushing chairs along. They like to pile up blocks and 3 children are good play mates. Big boy Taro tries to help his sisters, but I have to watch them carefully. Yesterday I noticed he was feeding them sweet cakes which they still can not eat. They like to sing. I wish you would hear them sing in chorus Every one of them sings different tone, and different meaning. Every morning they get up at 6 o'clock and they all go to the next room where papa sleeps and they all get into papa's bed and they sing or clim on him or pushing all sorts games they can do. Papa does not welcome these industrious visitors. But he can not do anything with them. Poor papa! he is like a tamed lion to his 3 babies.

Say! I am writing almost too long. I did not think it was so long as I started in the beginning. Please excuse me. May be I took your precious time for such letter as this foolish writing. 'Gomen nasai.' This is all for to-day.

With love and trust as ever,

HARU.

Atlantic Monthly.

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